

The Catholic Guardian.

"I BELIEVE IN ONE HOLY CATHOLIC AND APOSTOLIC CHURCH."

VOL. I.

SAN FRANCISCO, JULY 27, 1872.

No. 20

Topics of the Times.

"THE ART OF PRINTING WAS INVENTED FOR THE GLORY OF GOD, FOR THE PROPAGATION OF OUR HOLY FAITH, AND THE ADVANCEMENT OF KNOWLEDGE."—Pope Leo X.

WHAT PROTESTANTISM TEACHES.—What Protestantism inevitably comes to in every country, if it has time for its full development, has just been shown in a most melancholy manner by the proceedings of the Protestant Synod of France, in session at Paris. There were two parties in the Synod—the "orthodox" party, led by M. Guizot, which understood matters as M. Guizot understood them, and the "unorthodox" party, led by M. Coquerel, which understood matters as M. Coquerel did not understand them. The orthodox people had long been scandalized at the extreme Protestantism of the others—but the latter seemed to base their contention on logical Protestant ground. They contended that they had a right "to construe the scriptures" as they understood them, and they bitterly resented the "tyranny" proposed by M. Guizot in drawing up a syllabus of doctrine, and making every one subscribe to it on pain of excommunication. The debates were full of the most curious expressions of "free opinions." M. Clamageran, one of the "Liberals," said that "true Protestantism consisted in the free interpretation of the Gospel"—every man interpreting it to please himself. As for his party, for instance, said he, "We believe in the moral fact of the resurrection of Christ, but not in the material fact," and it would be unendurable to be compelled to subscribe to a confession of faith "in any fable so absurd as that Christ's body really arose from the tomb and ascended into heaven." On the other hand, M. Guizot "expressed his regret at hearing the authority of the Holy Scriptures contested, and the doctrine preached that each individual's conscience was the sole rule of faith for a Protestant." But this is just what Protestantism does teach; and M. Guizot, in trying to make his fellow Protestants believe with his conscience, is simply seeking to destroy the fundamental principle of Protestantism. The debates were very tumultuous, but they all had no further significance than this.—*Catholic Review.*

LITERARY NOOKS.—Frederick Arnold, in the course of an interesting article in the current number of a popular English magazine, writes:

I think it is always an interesting point to determine the habit of a great writer, to compare the writings with the surroundings, to see how the author has reproduced the scenery, and how the scenery has affected the writer. I have even met with distinguished Germans who have said that, given the external circumstances that act upon a man, you may tell his cast of mind and character. This is a good example of the German passion for theorizing, building up an immense superstructure upon a slender basis. We like to think of our writers of pleasant fiction writing under pleasant circumstances. So Dickens wrote in his Swiss chalet, and Lord Lytton in the summer-house on the margin of his lake. We can very well imagine how Thackeray's notes were made, if not written out; in lodgings, in cabs, in boarding-houses, in his bed-rooms after heavy dinner-parties, the writing-rooms of clubs, and so on. The late Mr. Lever, whose loss we all sincerely deplore, left the track of his travels on all his writings. As an Irish major he gave us rollicking Irish stories, and when he went abroad he took his readers abroad with him. His political friends sent him to Spezia and Trieste, much as Shiel was sent to Florence, or Mr. Hannay to Barcelona. Then he gave us the scenery of Northern Italy and of the shores of the Adriatic. So, too, Mr. Trollope utilized all his travels for the post-office in that long series of stories, which, on the whole, have quite a cosmopolitan character. Poor Lever was moving about London only a few months ago as blithe and fresh-looking as ever; though we now know that for him health and happiness were both gone. He had lost his wife, and his doctors had told him he was hopelessly diseased. From first to last how bright and boyish was his nature, and how he loved to delineate boyish nature! And what a patriotic nature was his; from first to last trying to make Ireland understand, and to render her such service as a novelist might render.

WHERE ARE THE TRACTS?—We read in the *Western Watchman*:

St. Louis is being depleted of ministerial service. The pastors and their families all need rest. "Oh, had I served God with one half the zeal I have served my king, I should not thus be abandoned" to long rides, large families and thankless vacations. What will the flocks do, now that they are abandoned to the wolfish ravenousness of stay-at-home Romanists. Where are the tracts?

EUREKAMEN!—The brief dispatch from Zanzibar, giving news from Dr. Livingstone, containing the words, "Rivers said to flow into Lake Tanganyika" has been translated, says the *Boston Advertiser*, by the royal geographers of England, to mean that the sources of the Nile have been at last discovered, and that the great question has been set forever at rest. It had been discovered that the River Chambeze, gathering itself from the knolls and hills of the great table-land of South Africa, flowed into and through several lakes until at last it was supposed to empty into Lake Tanganyika. At a considerable distance to the North was the Albert Nyanza, which was certainly known to be either the

head or upon the course of the Nile. There were, then, two problems to be solved—first, whether the Tanganyika and the Albert Nyanza were connected, and second, whether the waters of the Chambeze actually reached the Tanganyika. The first of these questions was answered, some time ago, by Dr. Livingstone. It was discovered that the Albert Nyanza and Lake Tanganyika were one water. The other question was beset by many difficulties, but it is now believed that the dispatch above quoted signifies that it has been solved, that the river which bears the names at different points of Chambeze, Luapula, Lualaba and Lufira, after having passed through Lakes Bangweole, Moero and Urege, empties into Lake Tanganyika, thence passes through the Albert Nyanza, and on emerging from that body of water becomes the Nile. If this interpretation be correct, the sources of the Nile are in the trout-burns of the Chambeze, or between ten and twelve degrees of south latitude, "just where," says a London contemporary, "that shrewd old Pagan Ptolemy set it down."

CARDINAL DE REISACH ON THE PRUSSIAN POLICY.—One of the most shameful acts of persecution, says the *Correspondence de Genève*, the Germans ever perpetrated is that of Herr von Bismarck against the Jesuits. To deprive them of their rights of citizenship, and to expose them thus to the outrages of their enemies, is virtually to declare them outlaws. If they were, indeed, guilty of intriguing against the State, why were they not tried upon trial like any other class of criminals? The answer is simply this: Prince Bismarck did not dare bring them to trial, knowing full well that they would have soon shown themselves innocent of all but zeal and love for the Church and for the souls of the people intrusted to their care. The Cardinal de Reisach said, years ago, to an enthusiastic admirer of Prussian tolerance, "Wait till the Prussians have crossed the Main, then you will see what their tolerance is worth. They intend to eradicate the Church, if they can; mind that." How intimately he knew them!—*Catholic Review.*

A CANDID ACKNOWLEDGMENT.—It is so rarely that one meets with a candid acknowledgment of any of the evils to which the old Papal States are now a prey in the *Gazzetta d'Italia*, that it was well to allege its leader in support of what the Catholic Press has so long insisted upon—the frightful increase of crime since the Revolution, and the no less alarming impunity which in part has given rise to it. As a last word on the Porta Cavalliggi murder, I give an anecdote that speaks for itself. An acquaintance, meeting two jurymen, began abruptly: "You knew the men were guilty; how could you bring yourselves to swear upon your honor and conscience that you believed them innocent?" "Because," replied instinctively the jurymen, "we had our wives and families to think about."—*Roman Correspondence.*

THE PRUSSIAN GOVERNMENT AND THE JESUITS.—It is said to be the intention of Prince Bismarck to extend to Alsace and Lorraine the legislation against the Jesuits.

THE ELECTION OF PLO NONO.—Pope Pius IX was elected at nightfall on the 16th of June, 1846. On that evening, no answer was returned by the officers of the Conclave to the solemn demand of the Roman Clergy, *Nunquid habemus Pontificem*; the crowd under the Quirinal windows joyfully noted that the schedules of the day's voting were not burned; and, before midnight, all Rome knew that the mysterious sufferer, "Crux de Cruce," foretold of old by the great Irish Saint, was seated in St. Peter's Chair. The proclamation being, in consequence of the late hour, deferred until the following morning, it is from the 17th of June, 1846, that the memorable years of Pious IX are reckoned. Custom has fixed the coronation ceremony on the balcony in front of St. Peter's for the Sunday next following the election; and the auspicious Sunday in 1846 coincided with the feast of St. Aloysius. In 1872 the citizens of Rome, or rather the representatives of all the nations of the earth, assembled for the purpose within the walls of the Eternal City, had something for every day between the 14th, when the Fathers of the Conclave shut themselves in the Quirinal, and St. Aloysius' day.

THE NORTHWESTERN PACIFIC TRADE.—Among the great prizes of the world's commerce in the future will be the control of the Northern Pacific trade, and that of its dependencies on both continents. By a glance at a map of Mercator's projection, it will be seen that the continents of Asia and America converge toward the north, till at Behring's Straits they are only forty miles asunder; and, as the bulk of the population of both continents is projected far to the north, it is obvious to the most casual observer that, in the not remote future, the commerce of the Northern Pacific Ocean is to attain great extent and importance. The impulse that has been given to the public mind in this direction is chiefly due to the construction of the Union Pacific road, happily for the whole country already completed; and to the Northern Pacific road, now in

rapid process of construction, under auspices that will insure like auspicious results. Few, however, comprehend the results that are to flow from the completion of the Northern Pacific road. By this route the two continents are brought about sixteen hundred miles nearer to each other than at any southern point, and, considering the relative centres of population in each, it is probable that the northerly route is, in the end, to be the controlling one.

THE PRUSSIAN CHANCELLOR AND THE SOCIETY OF JESUS.—The semi-official *Provincial Correspondence* of Wednesday announces the adoption by the Federal Council of the law against the Jesuits as passed by the Reichstag. A decree promulgating the necessary regulations for insuring the due execution of the law will shortly be issued. A "Lombard" telegram dated Rome, 24th instant, says that the entire dissolution of the German province of the Jesuit Order by the Pope is considered probable, the Ultramontane party declaring it to be more important for the Church to retain the services of the 150 excellent men proscribed by the German laws, than to keep the outward system of the Order intact.

RUSSIAN DEPRIVITY.—Father Gagarin, of the Society of Jesus, in his recently published work on the Russian clergy, says:

I do not believe that there is in the Catholic Church, or even in the Protestant Churches, a clergy fallen so low as the Russian, and which answers so little to what we might justly expect it to be. This unhappy clergy appears to have reached the point of self-persuasion that all its duties are fulfilled in changing the offices. As to making Jesus Christ known and loved, or pointing out to souls the way to tread in His steps, it does not even dream of such a thing. The salvation of souls redeemed by Jesus Christ at the price of His own blood concerns it not; its thought goes not beyond a few formalities understood after a Jewish fashion.

THE EMPEROR OF BRAZIL.—The Rio correspondent of the "Standard" states that, at the opening of the Brazilian Parliament lately, the Emperor appeared in a tunic of white satin, embroidered with gold, with shoes to match, and white silk stockings. Over the dress was a robe of green velvet, with gold ornaments, a deep cape or collar made of the brilliant orange feathers of the toucan, and cravat of white lace. The only order his Majesty wore was that of the Rose, and on his gloved hand was a huge diamond-ring. They say that among other innovations contemplated by the Emperor, he has serious thoughts of abolishing this extraordinary costume.

REPRESENTATION OF GERMANY AT THE VATICAN.—The German Empire has been represented at the Vatican, since the departure of Count von Arnim, by Herr von Derenthal, and of the Secretaries of Embassy, as Chargé d'Affaires. The *Moniteur* now states that this diplomatist is to be removed and replaced by Lieutenant Stumm, Military Attaché to the Legation at the Court of King Victor Emmanuel. There is no sign of Prince Bismarck's carrying out the intention proposed by him in the Reichstag, of accrediting another Ambassador to the Holy See, an intention which he has been reported to have lately abandoned.

ROME AND BERLIN.—On Monday week, the Pope received, with many other deputations, one from the two German Catholic associations established in Rome. After alluding to the expressions of sympathy which he had just received from Ratisbon, Munster, Freiburg, Cologne, Munich and other dioceses, he spoke of the persecution inaugurated in Germany, and of the remonstrances which he had addressed to its author. "I have told him," said his Holiness, "and you may repeat it, that, without moderation, victory is not lasting, and that the victory which is used in a spirit of persecution against the Church is the greatest madness." "I have," he added, "caused this First Minister to be told that Catholics have up to this day been favorable to the German Empire. I have intimated to him that I have continually received from Bishops, priests, and lay Catholics frequent communications, in which they have expressed themselves satisfied with the cordial manner in which they were treated by the Government, and with the liberty which was left to the Church; and the Government itself showed that it was content with the Catholics. How, then, after these declarations, and these avowals of the German Government, can the Catholics be suddenly changed into men who are disobedient and who conspire? This is the question I have asked, and I have had no answer—and shall have none, for it is impossible to make any answer to the 'truth.' We note these words of his Holiness with the greater satisfaction that we have always persistently repudiated the false assumption of the majority of the English press, that the arbitrary measures of the German Government were the consequence of Catholic hostility to the empire. There was no such hostility; whether there will be, after 15,000,000 of the population have been irritated by tyrannical *privilegia* aimed at all they hold most dear, is quite another question.—*London Tablet.*

Literature, Science and Art.

"INUNDATE THE COUNTRY WITH GOOD LITERATURE."—His Holiness Pope Pius IX.

The *Musical Standard* says that M. Faure has refused all offers made for engagements in America, St. Petersburg and Milan. The French papers are greatly delighted at their favorite singer's patriotism.

Besides laurel crowns, gold medals, and numerous other honors, says the *Musical Standard*, Verdi has received the sum of eight thousand pounds for his last opera, "Aida." This is more than Beethoven received for all the music he ever wrote.

The unfortunate person formerly known as Péro Hayacinthe (Loyson) has, it is stated, in his possession the manuscript of a work by the late Count Montalembert, entitled "Spain and the Revolution," which he intends to publish shortly.

The first part of Heinrich Leo's Anglo-Saxon Glossary has just been published. It arranges the words under their root-word, in the order of the root vowels, *a, e, i, o, u*, gives the theme of the root and its Sanskrit analogue, and then the derivatives, with references to the passages in which these occur. An Alphabetical Index of the words treated will be given in the second half of the book, which is promised soon.

"Tannhäuser" and "Lohengrin" are to be brought out next spring at La Scala, Milan. Herr Wagner has been requested to superintend their production, and also to select the company to sing them. According to both requests, he has already entered into negotiations with several artists, and among others are engaged Frl. Marie Lehmann, who sang at the Bayreuth Festival. In a letter to this young lady, he announces his intention of engaging a company of his own, and, after thoroughly drilling them himself, of going about the world and showing how his operas ought really to be presented.

Father Gagarin, whose work on the Russian clergy has just been translated into English, is also editor of a collection which may fairly claim attention, now that his order is on the point of being suppressed in Germany. "Les Jésuites en Russie, 1772-1785," relates how the Society of Jesus, in spite of its suppression by Clement XIV. in 1773, managed to survive in Russia under Catharine II., Paul I., and Alexander I. It consists of a series of original documents, memoirs, etc., beginning in the first volume, with the Latin text and French translation of a "Pécit d'un Jésuite de la Russie Blanche," whose name is unknown, but who wrote in 1786, and whose narrative serves very well as a general introduction to the subject.—*New York Nation.*

Prumers, of Berlin, desires to introduce ethyl-sublimite or ethyl-chloride of mercury into therapeutic use. After some experiments, remarks the *Medical Press and Circular*, on animals he tried it in some dangerous eruptions by ejecting subcutaneously a solution containing 1-10th to 1-5th of a grain of iron; 10 to 20 injections suffice. The injections produce scarcely any pain, and no appreciable infiltration or induration of the part presenting marked contrast to the injection of corrosive sublimate. There is no disturbance of the digestive organs or salivation. He has also administered the agent in form of pill, the dose being half a grain to a grain night and morning. In this case also there were no unpleasant results.

According to the *New York Nation* of the 11th instant—the best literary paper, by all odds, in the United States—though, of course, miserably inferior to journals like the *London Saturday Review*, the *Spectator*, the *Athenaeum* and other intellectual exponents of that living Helicon, the wide world of the modern Babylon:

One of the most remarkable traits of the Society of Jesus has always been its literary productiveness. Wherever its members went, no sooner had they founded a house, a college, a mission, than they began to write books. The result has been a vast literature, not theological alone, though chiefly that, but embracing almost every branch of knowledge. Several members of the Society have attempted its bibliography—Ribadeneira, Alegambe, Southwell, and for the historians Stoecker—and these were long regarded as marvels of diligence and completeness, but they have been entirely superseded by the Fathers Backer, who published from 1823 to 1861 a "Bibliothèque des Ecrivains de la Société de Jésus," in seven volumes or series, and in the seventh promised an eighth. But the inconvenience of so many alphabets, and the number of additions and corrections that have accumulated in eleven years, have induced the compilers to recast the whole, so as to form three folio volumes of about 2,350 columns each. The work is wonderfully complete, giving full titles, careful collations, short biographical sketches, and even including the titles of all works written about and against each author.

Ecclesiastical.

THE HOLY SEE.

LETTER OF HIS HOLINESS PIUS IX. TO H. E. CARDINAL ANTONELLI, PONTIFICAL SECRETARY OF STATE.
To the Most Rev. Cardinal James Antonelli, Our Secretary of State.

CONSTRAINED, in our present sad circumstances, to witness daily the spectacle of fresh and violent attempts against the Church, We feel to-day in an especial manner the need of expressing to you, my Lord Cardinal, the deep grief which We have felt at learning the declaration made (on a solemn occasion) by the Chief of the Administration of the usurping Government as to his fixed intention of shortly bringing into Parliament a law for the suppression of the Religious Orders existing in Our City of Rome, the seat of the Vicar of Jesus Christ and the metropolis of the Catholic world. That declaration reveals still more clearly the object aimed at in the spoliation of this Apostolic See of its Temporal Power, and forms a fresh outrage inflicted not only on Us, but on the whole Catholic world. Who, in fact, can deny that to suppress the Religious Orders in Rome, or even arbitrarily to cramp their existence, is not only to assail the liberty and independence of the Roman Pontiff, but to deprive him of the most powerful and efficient means of governing the Universal Church? Nobody is ignorant that, as Rome is the centre of Christendom, so the Religious Houses, which have existed there for centuries, are, so to speak, so many seminaries, founded by the unwearied labors of the Roman Pontiffs, endowed by the generosity of pious benefactors, many of whom were foreigners, and governed by the supreme Pontifical authority, from which they derived life, direction and counsel.

Those Houses were instituted and destined to furnish workers and missionaries in all parts of the world. To prove the benefits which those votaries of the Evangelical Counsels have rendered to the Christian Commonwealth and to humanity itself, it is not necessary to go back to history; it is sufficient to cast one's eyes on the different countries of Europe and the most remote and uncivilized regions of Asia, Africa, America and Oceania, where even to the present day those zealous missionaries of God are devoting, with exemplary self-denial, their strength, their health and even their lives, to the salvation of the peoples. If, then, the Religious Orders be suppressed in Rome, or if their existence be cramped in any manner whatsoever, the world will be unable to share, as it now does, the benefits of those pious and charitable institutions. The fact is, that in Rome are the Noviciates where fresh preachers of the faith are to be trained; to Rome the Religious of all nations have recourse to recruit their spirit and to render an account of their work. In Rome, under the shadow of the Apostolic See, are transacted the affairs of all the Houses, even of those which are foreign. Lastly, it is in Rome that the Superiors-General, the dignitaries of all the Orders, and the chiefs of all Provinces are chosen, with the concurrence of the Religious of the different nations. How, then, can it be hoped that without those great centres, organized as they are at present, and without that supreme direction, those Evangelical workers can carry on their life-giving and beneficent work with the same success as they do now? No; to suppress the Religious Houses in Rome is to deprive of life the Religious Communities throughout the world; to despoil those in Rome of their possessions, is to despoil the whole of the Orders of their lawful property. To suppress the Religious Orders in Rome is, therefore, not merely a glaring injustice done to well-deserving individuals; it is, in fact, to assail the international rights of all Catholics.

Moreover, gratitude obliges Us to assert that the suppression of the Religious Houses in Rome would also cause great injury to this Apostolic See, because, of the most distinguished inmates of those Houses, some devote themselves with great usefulness as its fellow-laborers in the Sacred Ministry, while others assist the different (Roman) congregations by furnishing information about the different Missions entrusted to their care; by applying themselves to deep studies for the confutation of error; and again, by affording their advice upon the various disciplinary questions that arise in reference to the different churches of the Catholic world. The real object of the usurping Government by this measure of suppressing the Religious Orders at Rome is then very evident. Yes, my Lord Cardinal, this measure is nothing else than the continuation of that fatal and destructive scheme, which, ever since the day of the violent seizure of Rome, has been hypocritically carried out to the prejudice not only of Our Supreme Apostleship, in the interest of which—as is derisively said—they meant to deprive the Pope of the Patrimony of the Church, that patrimony granted to the Roman Pontiffs by the admirable design of Divine Providence, and possessed by them during more than eleven centuries on the most sacred and the most legitimate titles, to the plain advantage of all Christendom.

Henceforward, who can be under any misapprehension as to the character of that scheme which aims at the ruin of Our authority as Supreme Head of the Church, by lowering its dignity, by impeding the action of Our august ministry, and by overthrowing the secular organization of this Apostolic See? You, my Lord Cardinal, are a daily witness of the usurpations, which sometimes under one pretext, sometimes under another, are committed to the detriment of religion, of morality, and of justice; but all which usurpations tend toward the execution of that destructive scheme. Is not this the tendency of such proceedings as the gradual withdrawing from Our authority of all those charitable and benevolent institutions, of those educational colleges and public schools, which have ever been the objects of the earnest and loving care of the Pontiffs of Our predecessors? Is not this, too, the tendency of that fatal law by which young men devoted to the Church's service are forcibly condemned to the military service; and by which, as by an inexorable knife, the Church's most promising hopes are cut off, and the sanctuary and the cloister are deprived of a chosen phalanx of youthful and laborious ministers?

Is not this the tendency of that unbridled liberty of teaching all kinds of errors, whether by means of the press, or by means of lectures publicly and scandalously given with so much impudence by apostates and rebels against the Church's authority? Is not this the tendency of that relaxation of morals, and of that insolent license of public performances, and of those incessant insults offered to the holy images of God's servants, those frequent profanations of Divine service, those frightful mockings of things sacred, and that systematic oppression of all persons who remain loyal and faithful toward the Church and the Pope?

You well know, my Lord Cardinal, how much Our heart is wounded by the continual sight of all these afflictions of the Church. Powerless as we have been made to apply even the slightest alleviation to them, We can only

bewail the sufferings of Our flock; not, however, without raising Our voice in public protest and remonstrance against the aggression inflicted on the Church, and in exposing to the eyes of mankind the miserable condition to which, by the frowardness of the time, We have been reduced.

It is true that We might have spared Ourselves a portion of the suffering of drinking daily of this bitter chalice, and of being present personally at so affecting a spectacle, by going to seek an asylum in a foreign land. But if reasons of high religious interest counseled Us, in the existing state of things, not to abandon for the present this City, to Us so dear, and Seat of the Roman Pontificate, it was assuredly not without the special intention of Divine Providence in order that the world might have clear evidence of the kind of lot reserved for the Church and the Roman Pontiff, where the liberty and independence of his Supreme Apostolate have been compromised by the subversion of arrangements providentially established by God. And, how, in fact, under the present order of things, could the Pope call himself free and independent? It is not enough that he may be able at the present moment to call himself materially free in his person. He must be, and appear before all men to be, free in the exercise of his sovereign authority. Now, the Pope can not be, and will never be, free and independent, so long as his sovereign power is placed under the pressure and at the caprice of a hostile government; he cannot be, and never will be, free, so long as his ministerial office is exposed to the influence and domination of political passions; and lastly, he cannot be, and never will be, free, so long as his laws and his decrees are not placed beyond the suspicion of partiality or of offense with regard to different nations. Under the new situation created for the Papacy since the usurpation of the Church's patrimony, conflict between the two powers is inevitable.

Concord and harmony cannot depend upon the will of men. The relations between the two Powers being based upon an absurd system, the results can not be other than those which naturally proceed from opposing elements, which must necessarily be in a state of wretched and continual warfare. History itself is full of conflicts between the two authorities, and of examples of agitation in Christian society, occurring wherever the Roman Pontiffs have been subjected, for ever so short a time, to the government of a foreign power. The reason is clear. The world being divided into a great number of States, independent the one of the other, some strong and powerful, others small and weak, peace and tranquility of conscience amongst the faithful could not otherwise be secured than by the certainty and the conviction of the high impartiality of the common Father of the Faithful, and the full independence of his acts. Now, how can there be that certainty and that conviction, if the action of the Roman Pontiff be continually exposed to the agitation of parties, to the caprice of rulers, and to the chances of having, at every moment, its own quiet and the calm of its counsellors and ministers disturbed?

Even the liberty of the Sacred Congregations, charged with the duty of resolution of questions and replying to all the consultations of the Catholic world, is of very great importance to the safety of the Church and the legitimate and indispensable requirements of all the Christian nation. It is important that no man in the world shall be able to entertain doubt as to the liberty and independence of the decisions and decrees emanating from the Common Father of the Faithful. It is important that no man shall be disturbed with apprehensions about foreign pressure put upon Pontifical resolutions. It is important that the Pope, the Congregations, and even the Conclave, be not only free in fact, but that their liberty be evident and manifest; and that doubt and suspicion on this point be impossible. Now, as the religious liberty of Catholics depends absolutely on the liberty of the Pope, it follows that, if the Pope—the Supreme Judge and living organ of the faith and law of Catholics—be not free, they can never be assured as to the freedom and independence of his acts. Thence, doubts and anxieties amongst the faithful; thence, religious disturbances in the State; thence those Catholic demonstrations, that are the outward expression of the inward uneasiness of men's minds, and which have been increasing daily ever since the date of the violent invasion of the last of the Pontifical dominion, and will not cease so long as the Head of Catholicity shall not have been restored to possession of his full liberty and real independence.

After this, it is difficult to understand how any one can speak seriously about reconciliation between the Roman Pontificate and the usurping Government. In fact, what reconciliation could there be in the existing state of things? The matter in dispute is no mere question arising in the political order or in the religious order, such as might admit of concessions on either side so as to bring about a fitting compromise. The matter in dispute, on the contrary, is about a state of things produced by acts of violence done to the Roman Pontiff, and which entirely destroys that liberty and that independence which are indispensable to the Government of the Church. To lend himself then to any reconciliation of that kind would be, on the part of the Roman Pontiff, not only to surrender all the rights of the Holy See which have been transmitted to him as a deposit of his predecessors; but it would also be to resign himself by an act of his own free will to the frequent encounter of obstacles to the exercise of his sacred ministry; it would be to leave disturbance and disquietude in the minds of the faithful, to shut the door to the free manifestation of the truth—in a word, it would be to resign himself of his own accord to abandon to the caprice of a Government that sublime mission which the Roman Pontiff has received directly from God, with the stringent obligation of guarding its independence against every human power.

No, We cannot bend, either to assaults directed against the Church, or to usurpation of her sacred rights, or to the illegal interference of the secular government in religious affairs. Unshaken in Our resolution to defend honorably, and by all the means still left Us, the interests of the flock committed to Our charge, We are ready to undergo still greater sacrifices, and, if necessary, even to shed Our blood, sooner than fail in any of the duties imposed upon Us by Our Supreme Apostolate. What more? With the Lord's help We shall never fail to set an example of strength and courage to the Pastors of the Church and to the other consecrated ministers, who, in these unhappy times, sustain so many conflicts for the cause of God, for the good of souls, for the defense of the holy deposit of the faith, and for the maintenance of the eternal principles of morality and justice.

And now, my Lord Cardinal, what shall we say about those pretended guarantees which the usurping Government professes to be willing to give to the Head of the Church, with the plain intention of deceiving the simple and unreflecting, and of supplying a weapon to those political parties who have but little at heart the liberty and independence of the Roman Pontiff.

To waive all other arguments, what is daily occurring at Rome, where the Government has a great interest in persuading Europe of the strength and efficiency of the

much-vaunted Law of the Guarantees, may suffice to demonstrate their futility and impotence. In fact, of what avail is it to proclaim the immunity of the person and residence of the Roman Pontiff, when the Government does not even possess the power to protect us from the insults to which Our authority is daily exposed; and from the repeated offences offered in a thousand ways to Our very person; and when, together with all honest men, we are compelled to be afflicted spectators of the manner in which, in certain cases, penal justice is administered? Of what avail is it not to keep locked the door of Our abode, when it is impossible for Us to go out therefrom without witnessing impious and revolting scenes, or without exposing Ourselves to outrages from persons that have crowded into Our Rome to foment immorality and disorder; or without running the risk of Our becoming the occasion of a deadly conflict amongst the citizens?

What does it avail to promise personal guarantees for the high dignitaries of the Church, when they are even obliged to conceal in the streets the insignia of their dignity in order to avoid being exposed to ill treatment of all kinds; when the ministers of God and sacred things are an object of derision and of mockery to such a degree that it is for the most part necessary to discontinue the public celebration of the most august ceremonies of our holy religion; and when the holy pastors of the Catholic world who, from time to time, are obliged to come to Rome to render their account of the affairs of their churches, may find themselves exposed without any real guarantee to the same insults, and perhaps to the same dangers? It avails nothing to proclaim the liberty of Our pastoral ministry, when all legislation, even on the most important subjects, such as are the sacraments, is in open conflict with the fundamental principles and universal laws of the Church.

It avails nothing to recognize by law the authority of the Supreme Pastor when the effects of the acts emanating from him are not recognized, when the Bishops whom We have appointed are not legally recognized, and, with unparalleled injustice, are forbidden to enjoy the lawful patrimony of their churches, or even to enter their episcopal houses. Indeed they would be reduced to a state of complete destitution unless the charity of the Catholic people, which supports even Ourselves, furnished them, at least temporarily, with the means of sharing in the alms of the poor. In one word, what guarantee can the Government give for the observance of those promises, when the first of the fundamental laws of the State is not only trampled under foot with impunity by any citizen, but is rendered null and void by the Government itself, which continually, sometimes by new laws, and sometimes by decrees, just as it pleases, evades the respect and observance due to those fundamental laws.

In making this statement to you, my Lord Cardinal, We have had chiefly in view to make known, through your intermediacy, to the representatives of Governments accredited to the Holy See, the lamentable state to which, since the new order of things came into existence, the Catholic cause has been brought down, and We charge you to declaim and protest to them in Our name against the attempts already committed, and against the others which are threatened, not only to the prejudice of the Roman Pontiff, but also of the whole of Catholic Christendom. They, as well as We, are interested in the calm and tranquility of Catholic consciences, and they will be pleased to take into consideration the complete deprivation of liberty and independence in the exercise of Our Apostolic ministry. Let them also consider that, if every one of the faithful has the right to be protected by his own Government in his personal liberty in matters of religion, he has equally the right to ask of it to see secured the liberty of him who is the guide and the interpreter of his faith and his religion. Moreover, it is the true interest of all Governments, whether they profess the Catholic religion or not, to give peace and quietness to the great Christian family, and to sustain our real independence. Governments in fact cannot misapprehend that they are called by God to defend and support the eternal principles of justice; and that it is their duty to defend and to protect the most legitimate of causes known here below. They ought to be persuaded that in sustaining the Roman Pontiff's sacred rights they are defending and sustaining their own rights. They cannot at the same time, forget that the Roman Pontiff and the Pontifical throne, so far from being an obstacle to the quietude and prosperity of Europe or to the greatness and independence of Italy, have ever been the common bond of union between peoples and princes, because they were the common centre of concord and of peace. And, as to Italy, it may well be said, the Roman Pontificate and the Pontifical throne have formed its true greatness, the protection of its independence, and the constant support and bulwark of its liberty.

Lastly, as there can not be a better guarantee for the Church and for her Head than prayers offered up to Him Who holds in His hands the fate of empires, and who can calm the waves and still the tempests with a word, so We do not cease from addressing continual and fervent prayers to the Most High for the cessation of evils, for the conversion of sinners, and for the triumph of our Holy Mother the Church.

Uniting Our prayers with those of our beloved sons scattered over the whole Catholic world, We cannot refrain, if only from feelings of gratitude, from evoking a special blessing upon them all. It shall preserve them from fresh and terrible chastisements; it shall keep them firm and constant in the principles of honor, and in the sentiments of virtue; and it shall restore them, through the intercession of the Blessed Virgin Immaculate, and her spouse St. Joseph, and the Holy Apostles S.S. Peter and Paul, their former peace and prosperity.

Receive on the present occasion, my Lord Cardinal, the Apostolic Benediction, which we grant you from Our heart.

From the Vatican, June 16, 1872. PIUS PP. IX.

THE CHURCH IN THE UNITED STATES.

DIOCESE OF PROVIDENCE.

DEATH OF THE REV. H. J. O'REILLY.

IN St. Patrick's Church, Valley Falls, R. I., the funeral rites of the late Rev. Hugh Joseph O'Reilly were celebrated. He was born in Kildare, County Cavan, Ireland, October 26, 1826. He was ordained in All Hallows College for the diocese of Hartford, where he built churches in Meriden, Norfolk, Williamstown, and Ashton, and enlarged the church of Rockville. Right Rev. T. F. Hendricks, D.D., Bishop of Providence, assisted at the funeral. Rev. Luke Daily celebrated the Mass, assisted by Revs. D. Kelly and P. J. Delaney. Rev. M. Teirney, of New London, preached and worthily praised the deceased for his well-known piety and liberality. After many years of hard work in the service of his Master, he calmly resigned his soul to our Lord, June 30, 1872. A large number of clergymen attended his funeral.—*Boston Pilot*.

THE CHURCH IN ENGLAND.

DIOCESE OF SOUTHWARK.

HIS HOLINESS THE POPE AND THE THIRD ORDER OF ST. FRANCIS.

ON Friday, the 21st inst., a Triduum commenced in this church, in order to celebrate the fiftieth anniversary of the enrolment of His Holiness Pope Pius IX, as a member of the Third Order of St. Francis. The Archbishop of Westminster, assisted by the Capuchin Fathers, officiated pontifically at Vespers and Benediction. His Grace also preached the sermon, choosing for his text the words of Our Saviour foretelling that when He should be lifted up He should draw all men to Him. These words (said the most rev. preacher) prophetically spoken by the Lord, foretold two things: one was that He would be lifted up by being crucified; and the second was that, being invested with the power and divinity of His Passion, He would draw all to Him. This was fulfilled when He called all nations, for to all has been given a share in His Passion. The Archbishop then proceeded to point out some of the characteristics of St. Francis, and especially the sweet power he possessed of attracting all to him, and, as it were, forcing men to walk in the steps of the Lord, of Whom he was a true disciple. The great family of St. Francis had now worked for more than six hundred years. It consisted of three Orders. The first was of cloistered men; the second was of cloistered women, such as the Poor Clares; and the third of those who lived in the world, and, not bound by any vows, conform to the spirit of Christ and meditate on the Passion. We are met (continued the Archbishop) to celebrate a great domestic jubilee of Pope Pius IX, the Sovereign Pontiff. Although for a time his temporal rights have been wrested from him, still he is the Sovereign, and as long as he lives he alone will be the only true Sovereign of the Pontifical States. Fifty years ago he became a Franciscan, and it is clear that the characteristics of St. Francis are strikingly reproduced in Pope Pius IX. Of all the Popes who have lived during eighteen centuries there has not been one whose Pontificate has been so resplendent for remarkable events. He is the first who has exceeded the years of St. Peter. We celebrated, last Sunday, the twenty-sixth anniversary of his election to the Pontifical dignity. His Pontificate has been remarkable for its duration, and still more so for the events which have taken place. For twenty-five years he has had to contend against an anti-Christian revolution, and he has sustained the conflict fearlessly and inflexibly. Three striking events have, of late years, been celebrated in connection with the Pope. Firstly, there was the Jubilee on the completion of the fiftieth year of his priesthood. The average life of a priest is short. His work wears him out, and he goes early to his rest. Few become old, and very few, indeed, have seen the fiftieth anniversary of their first Mass. The Jubilee was celebrated at Rome with every mark of veneration. Offerings were made both of a costly and a trivial nature, even cattle and fruits being presented to his Holiness. Secondly, we celebrated, last year, the completion of the twenty-fifth year of the Pontificate, when Pius IX reached the years of St. Peter in the See of Rome. And now we celebrate a third Jubilee, the fiftieth anniversary of the enrolment of the Pope in the Third Order of St. Francis. It would be hard to find any Pontiff more closely resembling St. Francis. And first, as to poverty. We know that St. Francis, in his youth, renounced money, and deprived himself of the power to hold property. In this, how like to St. Francis is Pius IX! Our Lord lived on alms, and His Vicar, though for a long time he was, to the eye of man, surrounded by splendor and possessed of sovereignty, has always been personally poor. The expenditure of Pius IX never exceeded a few shillings a day. I can attest this, having passed seven years in Rome, and having had an opportunity of observing the personal poverty of the Pope. I need not tell you how, year after year, province after province was taken from him. The year before last all that remained was seized. The old crumbling walls of the city of the Vicar of Christ were breached by the cowardly cannon of the Revolutionists. Rome, the seat of the Vicar of Christ, was torn from him, and the throne of an usurper set up. Pius IX now lives on alms, and this is one mark of his resemblance to St. Francis. Secondly, St. Francis had a supernatural charity, not like that of others, but of extraordinary and remarkable tenderness. Pius IX has the same largeness of heart, as I can attest. Never lived there a man whose very aspect breathes more of the spirit of charity. He loves all and he embraces all, for his mission is to all places in the world. The martyrs who have gone forth to die have, many of them, been blessed by him. During the American civil war, when no other Sovereign tried to stop the loss of life, Pius IX endeavored to do so. His fatherly heart was wounded at the thought of men slaughtering each other like cattle. He told me with his own lips that he did so against the advice of those who were over-prudent, and that it was by the prompting of his own heart he sent the message to America. When Pius IX was elected in 1846, he was chosen with unusual rapidity. The Cardinals are always in enclosed apartments, so that no influence can be brought to bear upon them. Weeks have sometimes been occupied in the voting, and even a month. But on this occasion the election ended in thirty-six hours under more than merely human influence. The preacher then gave an account of the scene when the people crowded round the Quirinal to hear the declaration as to the new Pope, and how they greeted Pius IX with acclamations of joy. He next described a scene in 1847, when some Revolutionists, who pretended to wish for the Pope's blessing, thronged around him. He came forth preceded by lights and Cross, and looked (as was remarked) more like an angel than a man. The first act of his pontificate was to grant an amnesty to those who had been condemned by Gregory XVI, and yet, in a year the Revolutionists murdered his minister. The Archbishop next spoke of the flight of the Pope, and of the profanations that took place till he was restored. From that time till now the Revolution had been robbing him, but he had no words of anger or vengeance for his enemies. The third point of resemblance between St. Francis and the Pope was contempt for mere worldly opinion. Ribald and stupid attacks were made upon him every day, not only in this country, but even in Catholic lands. The definitions of the Immaculate Conception and the promulgation of the Syllabus, condemning eighty destructive errors, were violently assailed. Men ridiculed Noah, when building the Ark, but the Deluge came and swept them away. Those who ridiculed Pius IX would find themselves overwhelmed by a revolutionary flood. Pius IX refused to bless a flag to be borne in battle against a neighboring nation, for he is the father of all nations, and he would rather die than compromise the cause of truth and justice. The Archbishop referred to recent writings in the London Press, in which the wonderful influence of the Pope was admitted. He spoke of the Vatican Council, and of the obedience which all bishops had given to its decrees. Having again referred to the Franciscan Order which had produced so many glorious martyrs, the Archbishop closed with a picture of the greatness of the Catholic Church, whose earthly centre is in

Rome, and whose circumference is from sunrise to sunset.

On Saturday after Solemn Vespers, the Rev. C. B. Gar-side preached, but we can not do more than allude to the sound logic of this splendid sermon, not to the eloquence with which he spoke of the life and character of the Holy Father, which he said is a repetition of that of the great Saint whose Order he entered fifty years since; and whose precepts He has so strictly adhered to; though, like St. Francis, ever meek and humble, He has never for an instant yielded to the attacks of his persecutors, or imperilled the high trust committed to His care; and, while the enemies of the Church, exulting in their unholy triumph, believe that they have buried the Papacy for ever, and planted the so-called tree of liberty on its grave, Our Pontiff rests secure in the certainty of the joyful Resurrection which they in their pride have forgotten.

On Sunday Pontifical High Mass was celebrated, his Lordship the Bishop of the Diocese officiating, assisted by the Fathers of the Mission. The preacher was the Rev. H. Rawes, O.S.C., who appeared inspired by the occasion with even more than his wonted eloquence. He said that when Christ ascended into Heaven He, knowing that the loss of His visible presence would in some measure weaken the strength of His followers, sent from time to time, with varied gifts, His Saints into the world to support and encourage them by their teaching and example, and among these St. Francis of Assisi, so great in his humility, charity and zeal, was, perhaps, more than any gifted with the graces so liberally bestowed upon the true servants of God; for as water from the greatest height reaches and fertilizes the deepest valleys, so the grace which comes from Heaven descends more abundantly upon the lowest souls—souls like that of St. Francis, withdrawn from the world and only made known by the abundant fruit they bear—and plentiful have been the benefits showered upon the world through this wonderful Saint. For centuries this Order has supplied us with missionaries, teachers, ministers and friends, and now that our church is oppressed and suffering, we have to uphold our spiritual rights, that true brother of St. Francis, that dauntless soldier of Christ, our Holy Father Pius IX., Who, though as humble and as lowly as the seraphic Patriarch, has, like him, ever boldly raised his voice to protest against the many fatal errors daily gaining ground amongst us, and like him, while battling in the cause of God, has never used any other weapons than those of Christian charity and brotherly love.

In the evening the Bishop again officiated at Pontifical Vespers, and the Very Rev. Mgr. Patterson preached. He showed that, when Almighty God sent His Son to redeem the world, He sent Him poor and lowly, to prove that earthly power and wealth is not needful to the attainment of eternal happiness, and that when after the first ages of the Church, when miracles were unfrequent, and the inspired tongues of the Apostles silent, the natural longing for beatitude planted in the human breast led men, by slow degrees, to place happiness in such things as could be appreciated by the physical sense only, and the lust of the eye and the lust of the flesh and the pride of life became the dominant influences of the world. Our Divine Lord sent His servant Francis to show that in utter destitution may find yet more perfect happiness than the fulness of earthly gratification. This spirit of poverty, this gift of God, is that which has formed for centuries of the followers of St. Francis, and which has enabled our Holy Father to keep an untroubled heart in the midst of much suffering and many persecutions. We can only add that the tridium with which the Capuchin Fathers celebrated this Jubilee of our Pontiff, was indeed a Festival. We believe that the Very Rev. F. Emmenius, will shortly proceed to Rome in order personally to lay at the feet of the Holy Father the contributions of those in any way connected with the Order, together with those of others who kindly wished to join in this offering of love.

DIocese of LIVERPOOL.

PROVINCIAL CHAPTER OF THE PASSIONIST FATHERS.

THE Provincial Chapter of the Passionists was held at St. Anne's Retreat, Sutton-lane, during the past week. It was presided over by the General of the Order, the Most Rev. Father Dominic, who came from Rome for its celebration. The following are the Superiors elected on the occasion:—The Very Rev. Father Bernard O'Loughlin, Provincial; the Very Rev. Father Eugene Martorelli, First Provincial Consultor; the Very Rev. Father Alphonsus O'Neill, Second Provincial Consultor; the Very Rev. Father Anselm Loman, Rector of St. Joseph's Retreat, Highgate, London; the Very Rev. Father Raymond Disano, Rector of St. Saviour's Retreat, Broadway, Worcestershire; the Very Rev. Father Paneratus Driffield, Rector of St. Anne's Retreat, Sutton, Lancashire; the Very Rev. Father Dominic O'Neill, Rector of St. Paul's Retreat, Harold's Cross, Dublin; the Very Rev. Father Nicholas Higgins, Rector of St. Mungo's Retreat, Glasgow; the Very Rev. Father Dionysius Eganon, Rector of St. Joseph's Retreat, Paris; the Very Rev. Father Joseph Carroll, Rector of Holy Cross, Retreat, Ardoyne, Belfast; the Very Rev. Father Bernardine Carosi, Superior of St. Marie's, Harbourn, Birmingham; and the Very Rev. Father Francis Bamber, Master of Novices, Broadway, Worcestershire.—*London Register*, June 29.

THE CHURCH IN IRELAND.

DIocese of TUAM.

ST. JARLATH'S DAY AT THE COLLEGE.

ON the 6th inst., the Feast of St. Jarlath was joyfully kept at the College of Tuam. High Mass, at which the Archbishop assisted pontifically, was celebrated, at eleven, by the Very Rev. U. J. Bourke, President of the College. His Grace the Archbishop, and many of the neighboring clergy, spent the afternoon at the college, and were the guests of the President and superiors. Many toasts were proposed and responded to. First—The Pope, as the "Father" of the one universal family of all Catholics, from sea to sea, from pole to pole; as the Infallible Head of the Church of Christ on earth; as the Vicar of our Lord Himself; as the greatest among the great Popes who have sat in the chair of Peter, and, who has, in fact, exceeded the years of Peter, as sovereign, with threefold power symbolized in his triple crown; second, the Archbishop of Tuam, as representing the principles which Irishmen hold dear; this love of religion and of country; faith and fatherland; of free education, as the child and fosterer of faith; of nationality, as shown in his advocacy of the traditions, language, and legislative freedom of Ireland. The health of the Rev. Thomas Geraghty, a native of the diocese, and lately a student at the college, but at present a missionary priest in England, was given. The Rev. Father Flannelly replied on behalf of the

priests of the diocese, of whom there were fifteen present.

THE CHURCH IN GERMANY.

DIocese of ERMELAND.

IN the *London Tablet* of June 22d, we read: On the 11th of June it was notified to the Bishop of Ermeland that if he did not reply to the letter of the 21st of May within eight days, he would be considered to have refused to submit, and the Government would act accordingly. It should be observed that what the Government expect him to do is to rebel against the Holy See, and cut himself off from Catholic obedience and communion; a step which even the *Independence Belge*, which has certainly no sympathy with Catholics, thinks that it would be monstrous in the Porte to expect the Catholic Armenians to do. It would be unreasonable, argues that paper, to expect the Catholics to acknowledge an excommunicated Bishop as their head; they might as well be asked to renounce all connection with the Pope. As for Mgr. Namzanowski, he has been summoned to appear before the auditor-in-chief, Herr Splittz, and has of course declined to acknowledge the competence of the military authorities in a purely ecclesiastical affair. The Prussian Government maintains the contrary, a pretension worthy of the old Vandals, who made a similar claim; but what is to be expected from people who threaten a Christian Bishop with the "disagreeable consequences to his career" which his fidelity to the Pope may entail upon him?

PRUSSIAN PERSECUTION.

THE Bishop of Ermeland, Mgr. Krementz, has sent in his reply to the summons from the Government to obey the State and not the Church, in a purely spiritual manner. His reply is that the law of the land is only to be obeyed when it is not in contradiction to the law of God; that it is for the Catholic Church to decide what the law of God is; and that the excommunication pronounced by himself falls exclusively under the province of the latter, and can not, in spite of the Prussian law, be withdrawn without the retraction of the errors for which it has been inflicted. The actual persecution will probably shortly begin. After this, will it be pretended that the iniquitous law just passed by the Reichstag and Federal Council is really, as Commissary Friedberg said it was directed, not against the Catholic Church, but against the Jesuits? It is the very essence of the Catholic Church which the Prussian Government is attacking, for it presumes to dictate to whom its Sacraments shall be administered, and who and what belief shall be included within the pale of its unity. The principle on which it is acting would admit the leader of the Viennese heretics, Aloys Anton, as well as the coryphees of the party in Germany, and that worthy has just published a pamphlet in which he rejects the authority of the whole New Testament, which he alleges to be "full of neo Platonic and Gnostic elements." Besides these, in the Epistles of St. Paul, he finds also a "mystico-allegorical Rabbinism." He concludes that the West has falsified the teachings of Jesus Christ, whose Person, he blasphemously adds, "became only gradually deified." And yet, on Herr von Falk's theory, the State may lawfully prohibit the exclusion of such persons as this from Catholic Communion. It has now rewarded the excommunicated Professor Weber of Breslau by promotion to a higher rank, and the excommunicated priest Grunert, by making him Chaplain to the Catholic soldiers. The movement, however, is becoming more and more obviously a fiasco, every day. Out of six thousand soldiers, at Cologne, called upon by the authorities to say whether they are not "Old Catholics," four only have declared for the new heresy, though, at Munster, on being informed that "Old Catholics" would not be required to attend church at all, one company is said to have profited by the distinction. The same motive appears to have operated elsewhere, and somewhat inconveniently for the apostate priests. At Kiersfelden, the ex-parish priest Bernard cannot get his people to come to church, and is obliged to tell them that he will have nothing more to do with them. "What would you have?" they say to him; it is precisely because we wanted to have done with the religious service that we followed you." On the other hand, Herr Hosemann, at Tunsenhausem can not get his former parishioners to furnish him with the necessities of life, and Herr Michels writes in the *Literaturblatt* of Bonn, that "the great philosophers ought to occupy themselves a little about his position, that he knows man does not live by bread alone, but that he wants something more than to be excommunicated and to remain unknown.—*London Tablet*.

Correspondence.

OUR ROMAN LETTER.

(SPECIAL CORRESPONDENCE OF THE GUARDIAN.)

ROME, July 5th, 1872.

YOU must know that in Rome there is a court known by the name of *Dateria*, a word whose origin springs from the word *data* or *date*, for that every document must necessarily have. This court was once one and the same thing with the *Chancery*, but of late it has been erected into a separate court whose purport it is to grant special favors: such as the bestowal of peculiar benefices, dispensations for certain forbidden marriages, permissions for ordinations for those who have not arrived at the prescribed age, etc. The Italian Government whose special mission is the destruction of the Catholic Church, has decreed its abolition; but, in order to carry out its nefarious designs without exposing itself to the remarks of the various diplomatists of the different powers, it has put on it a tax for one hundred and twenty thousand dollars. *Exunodisce omnes*.

In the large church of St. Andrea delle Valle, by the order of the Cardinal Vicar, there has been a tridium in reparation of the fearful oaths that Romans are forced to hear from the new comers. I need hardly say that the attendance was beyond expectation.

To the Pious Union of Catholic Ladies in Rome who had a special audience from the Pope, His Holiness made the following speech:

As Almighty God too often allows that this See of Peter should be the special object of the attacks, persecutions and insults of our enemies so, in order to console, help and encourage His unworthy Vicar

on this earth. He allows me to receive at stated times such proof of the Divine goodness as to ever look up with confidence on my Creator and make me feel, with undoubted confidence, that a bright and glorious day is about to dawn on this capital of the Christian world. One such proof as your presence here to-day, and I thank you for it, and I thank you for the noble sentiments you have made known to me, and for the good wishes you have expressed in my regard. May God in His infinite mercy hear your prayers, and may He give you strength and courage to persevere in the path in which you are now treading. Many are the dangers before you; your enemies are numerous. But, here my memory takes me back to an event that took place toward the end of the last century, a fact connected with a soul dear to God, and I will mention it to you. I speak of Blessed Crispino de Viterbo. This lay brother had another lay brother a friend of his by whose good example a holy emulation sprung up between them in the practice of every Christian perfection. When Crispino was on the point of dying he was then a long way from his friend. But the friend had a dream one night and he saw Crispino with his provision-bag loaded and walking on a miry road, a very dirty road. His path lay across thorns, briars, sharp stones and every conceivable obstacle impeded his journey; but, first, on one stone, then on another, his feet always alighted on mysterious and providential stepping-stones, and so nimbly that not only his tunic, but even his very sandals remained quite clean. He always reached a plain full of the most beautiful flowers and he saw at the far end of it a most gorgeous palace and toward him were coming a multitude of souls of great saints who were about to introduce him into the mythical palace there to enjoy God for eternity. Then the friend of M. Crispino awoke and said: "Crispino is dead." This dream clearly shows me that having journeyed across the dirt of the earth without ever touching it, he is now enjoying the reward he has merited in the regions of the blest. My dear daughters, this fact has always encouraged me to walk on this earth full of sandals. I understand too well that it is not always an easy matter to alight, with your step on safe and clear ground, especially as this our mortal flesh is corrupt, and is prone to low vices and this too makes it hard for us to resist the fight we ought to wage against the world, the flesh and the devil. Nevertheless, don't let us lose courage, but hasten on in order to approach the mythical palace. You go to church and you are not ashamed to be heard praying to God. You, too, approach that sacred banquet where you receive strength, courage and light to help you on, on the road to heaven, now rendered so difficult. Whoever is against you, does not enter into such places. And as I am on this subject, I will speak to you of a well-known parable, alluding only to one circumstance in connection with it. The parable uttered by the infallible voice of our Divine master, is that of the prodigal son. You show clearly to understand it fully by occupying yourselves of those poor women that, alas! stand too much in need of your assistance in order that from having been prodigals, they may now become good and contrite, and then become honorable members of the Church of Jesus Christ. The circumstance to which I wish to allude, is this: The elder brother of the prodigal young man returning from a country excursion heard, as he was approaching his home the sweet, musical melody in his loving, father's house, for the return of the lost child. He heard too, that a sumptuous feast was being made ready, and feeling angry, he would not enter; *noluit entrare in domum suam*. My dear daughters, this in a small way, is what is actually taking place in these days. We frequent the churches, but these new comers won't hear of it. We strive as we can to partake of this sacred banquet; but they not only refuse to do so, but curse the very sanctity of our Divine Master. Pray, but pray sincerely for them that they may cease persecuting the Church of Jesus Christ, persecutions that will prove fatal to their own souls—I will now simply add one word before giving you my blessing. In the very first years of my Pontificate before leaving Rome as I was forced to do so by the Revolution, there was a Minister of State (now dead) who among the many that then appeared, was revolutionary enough certainly, but not of the worst sort; the man more than once assured me that if they would only get the Austrians out of Italy, they would rest satisfied. "We seek nothing more Holy Father," he said to me. "When we shall be free from this yoke we hate, we shall then wish to become your faithful subjects, and woe to that man that would dare to raise his hand against our holy religion; we shall always be by your side to defend it, and be ever at your bidding ready to bleed to death in its defense." Well you have seen what has happened. The four winds of heaven have run off with these fair promises. You have seen what these men have done after sending out of Italy the Austrians; you see what peace, what union, what happiness they have brought. And these Austrians that were then such an object of hatred, now they are venerated. Oh, how wicked and perverted is this world. The bond of union between certain nations has been the hatred *adversus Dominum et adversus Christum ejus*. Wherefore my dear daughters, I say to you courage and firmness, and walk on steadily on the path you are treading. You will see your enemies fall right and left of you. God will help you, that same God that is the giver of all good things, and in whose power are all things, gifts, as well as punishments. Yes, one day, depend upon it, He will remember us, and will listen to the supplications that all the Church is making all over the world and lifting up His right hand He will command to the winds, and peace

will be restored. With these sentiments I bless you.

The murderer of the Pope's *gendarmes* has, at last, been tried, and has actually been declared perfectly innocent. In reality, nothing could better show the present state of affairs in Rome than the audacious manner in which a murderer can carry on his trade, provided the object of his vengeance be a Catholic. He has been excused for the homicide by saying that he was provoked. The only person that could give evidence, viz: the woman that kept a way-side inn declared to the contrary; but such was the hatred and violence to the three thousand revolutionaries in the neighboring streets and square around the Court, that this poor woman had to be escorted home, by an armed force, for the rabble wanted to kill her. At one o'clock in the morning, the jury returned a verdict of not guilty, on the three individuals who had been tried, one for killing the *gendarmes De Luca* and the other two for assault and battery. The murderer, by name "Casseri," was received in the adjoining square by the three thousand individuals, with enthusiastic shouts, and accompanied home with lighted torches. A banquet is to be offered to him. One of the jury, a very inoffensive individual, was asked, often, how they managed to get him off. His answer was characteristic to a degree, for he simply said, "we were all married men, and all have families to look after." But what throws a more lucid light on this graceless act of injustice, is the fact that the trial of the two hundred individuals who were imprisoned, the other day, at Leghorn, has been suspended, and nothing more is to be heard about the matter. From all this, you yourself can easily perceive that these murderers, cutthroats, thieves and malefactors have friends in high quarters, and into such hands the Holy Father and his Government of the Holy Catholic Church have fallen. From a published and authorized account of the various criminals that are now in prisons in this country, there are, altogether, no less than one hundred thousand, an enormous cypher, if to it you must necessarily add the equally, perhaps larger number of all those who have gone through their period of probation and punishment, and the others who have escaped justice altogether. For you must know that Brigandage is still the order of the day, and a most profitable trade it seems to be. On the 15th inst., (the day before the anniversary of the twenty-seventh Pontificate of Pius IX.) a very numerous deputation went to present their felicitations to the Vatican. Their number amounted to over six thousand, with Don Mario Chigui, Prince of Campagnano, at their head, as he is the President of the "Primary Roman Society for Catholic interests." This important society has now an infinite number of secondary branches that are already spread all over the world. In the beautiful address read to the Holy Father, the following countries were represented, viz: Prussia, America, Switzerland, Belgium, Ireland, England, France, Spain, Austria, and Turkey. The words with which Pius IX answered the eloquent address read to him are worthy of perusal: "It is for me very great consolation to see that what once took place with the Jewish people does not occur with you. For the people of the sacerdotal government, and asked for a worldly king. But many years had not passed by before they were sorry for the change which they asked for. I will say no more: but it would be well for all to read for yourselves, what, after the death Solomon, the counsellors of Raboam said, and you will see the great difference between each sort of government. You will see that whereas those counsellors had hoped for a considerable improvement in the change, afterwards, when they had experienced both sorts of government, they saw, at once, how much milder the first was than the second. You, too, on your part, all deplore that dethronement you have seen, and wish, with your hearts, for a return of the sacerdotal government that, after all, was disliked only by a few; though the enemies of the Church and of Our Lord Jesus Christ pretended that it was universally detested by the people. I thank you all very much. You that are near me can afterwards repeat to those who are spread all over this house of mine, the words I have uttered, and which, of course, could not be heard by every body. I bless you in the name, etc." The next morning, all the wealthy portion of the Roman population went to the Vatican. The concourse of every class was beyond expectation. In the afternoon, the vast aisles of St. Peter's received the greater portion of the Romans, and a grand *Te Deum* was sung on the occasion—a ceremony got up by the Canons. The rest of Rome was literally deserted, for all were at the feet of Pius IX, or praying at the tomb of the first vicar of Christ, whose worthy representative lives in the person of the dethroned Pontiff, Pius IX, now completely in the grasp of the vilest persecutors of the Church that the present century has ever seen. Great many telegrams were also received, that morning, from various distinguished personages, and from different countries. Yesterday morning, the ambassadors of the following powers were received, in gala, at the Vatican, as they had been authorized, to present Pius IX with the compliments of their respective Sovereigns, viz: Brazil, Austria, Prussia, Belgium and Monaco. Foreign deputations were also allowed introduction to His Holiness by Monsignor Stonor, his domestic prelate, and France, Belgium, Austria, Germany, England, United States and South America were represented on this occasion. Great many gifts were sent to the Pope, and, amongst others worthy of, especial notice, is the sum of twelve thousand francs, that Don Margotti, the Editor of the *Unita Cattolica*, has made. *En passant*, I will just say, that this paper stands first in the long list of Catholic Italian newspapers, and is certainly the most intrepid defender of Catholicism in this country.

The Catholic Guardian

F. DILLON EAGAN, Proprietor and Editor.
H. GERALDE, Associate Editor.

"WHOSOEVER WILL BE SAVED, BEFORE ALL THINGS IT IS NECESSARY THAT HE HOLD THE CATHOLIC FAITH, WHICH FAITH, EXCEPT EVERY ONE DOETH HOLD ENTIRE AND INVIOLENT, WITHOUT DOUBT HE SHALL PERISH EVERLASTINGLY. THIS IS THE CATHOLIC FAITH WHICH EXCEPT EVERY ONE BELIEVES FAITHFULLY AND STEADFASTLY, HE CANNOT BE SAVED."—Creed of St. Athanasius.

CALENDAR FOR THE WEEK.

Day of Month	Day of Week	Color.	Office.
JULY.			
28	Su	10th Sunday after Pentecost. In 2 Vesp. com. of G. s. d.	
29	Mo	St. Martha, V. Vesp. from ch. of foll. com. of W. s. d.	
30	Tu	St. Nazarius and Comp. M. (28th), 9 less, and com. of SS. Abdon and Sennen, M., in L. and M. Vesp. of foll. com. of prec. s. d.	
31	We	St. Ignatius, C. Vesp. of foll. com. of St. Paul, W. d.	
AUGUST.			
1	Th	St. Peter in Chains, 9 less of SS. Machabees, M., W. d. m.	
2	Fr	St. Alphonsus Maria Liguori, C. D. 9 less, and W. d.	
3	Sa	Finding of the Body of St. Stephen, First M. R. s. d.	

THE VOICE OF THE HOLY FATHER.

"PROVIDENCE SEEMS TO HAVE GIVEN, IN OUR DAY, A GREAT MISSION TO THE CATHOLIC PRESS. IT IS FOR IT TO PRESERVE THE PRINCIPLES OF ORDER AND OF FAITH, WHERE THEY STILL PREVAIL, AND TO PROPAGATE THEM WHERE IMPIETY AND COLD INDIFFERENCE HAVE CAUSED THEM TO BE FORGOTTEN."—Letter of Pope Pius IX, in 1851.

"We urgently beseech of you to assist, with all good will and favor, those men who, animated with spirit and possessed of sufficient learning, are laboring and publishing books and journals for the defense and propagation of Catholic doctrine."—Encyclical of Pope Pius IX, in 1853.

"Leave nothing untried by which our holy religion and its salutary teachings may more increase in the United States, and unhappy wanderers may return to the safe path."—Letter from Pope Pius IX, to the Prelates of the United States, in 1855.

A CARD FROM THE ARCHBISHOP.

TO THE REVEREND CLERGY AND LAITY OF THE ARCHDIOCESE OF SAN FRANCISCO:

Many of you have already learned, no doubt with pleasure, that FRANCIS DILLON EAGAN, for many years a minister of the Protestant Episcopal Church, has lately renounced Protestantism and embraced the Catholic faith. In a public lecture here, he, in eloquent terms, gave his reasons for such a step. DR. EAGAN has resolved to devote all his energies and abilities to the cause of our holy Religion, and to the spread of Catholic doctrine; and to this end he has started a paper, THE CATHOLIC GUARDIAN, to be devoted exclusively to Catholic interests. As its Editor, he proposes to visit the several parishes of the Archdiocese, and expects the co-operation and assistance of the Catholic clergy and laity.

I am sure you will give him a hearty welcome, and render him every assistance in your power to get a large number of subscribers, which alone can make the new paper a success.

✠ JOSEPH SADOE ALEMANY,
ARCHBISHOP OF SAN FRANCISCO.

SATURDAY, JULY 27, 1872.

THE CRISIS IN FRANCE.

A HIGH degree of interest attaches to the announcement, by cable dispatch, that Marshal MACMAHON has consented to accept the Presidency of the French Republic in the event of the resignation or death of M. THIERS. As if to strengthen the rumor of the distinguished Marshal's probable succession to the august magistracy of the great nation whose first citizen he is by right of service—"first in war, first in peace, and first in the hearts of his countrymen"—a later report, by telegraph, mentions that President THIERS has been abandoned by well-nigh all his former parliamentary adherents. For this intelligence most people au courant with French politics have, as it seems to us, been prepared by the recent action of the Assembly. That M. THIERS has alienated the Conservative party—the best friends of Order in France—is apparent in the resignation of M. DE LARCY, the Minister of Public Works, and the only practical Catholic in the Cabinet. It has always appeared to us that, in his exaltation to the highest office in the gift of the French people, M. THIERS, like his especial friend, the ex-Regent ESPARTERO, in Spain, has no more forgotten that he is the *enfant prodigue* of impious Revolution (whereof it was hymned by one of its laureates, that it was made not of rose-water, but of blood) than Mr. DISRAELI, in his dizzy elevation to the Premiership of England, has ever ceased to remember that he is, above all things, a Jew, whose ancestors were fugitives from Spanish justice. Invested at Bordeaux, amid popular enthusiasm, with almost absolute power which, in some grave instances, he has grossly abused, M. THIERS has, while outraging Catholic opinion in France in his treatment of the Roman question, as well as of educational matters, by no means realized the expectations of his Infidel supporters. While the rights of the Sovereign Pontiff have found no gen-

erous friend in the Chief of the French Executive, and International law has been violated in the interference of the Police of Paris in the affairs of Catholic Spaniards—not to speak of the insult offered to Mgr. the Archbishop of Rheims and the nuns in various Departments by an Infidel Inspector of Schools under the immediate patronage of the Ministry—the soil of France is not yet free from the invader, and the Germans still occupy six Departments as security for the payment of the War Indemnity. Moreover, the execution, in cold blood, of misguided men like ROSSEL who can not, in justice, be confounded with the sanguinary scellera of the Commune, has, without laying the Red Spectre of Revolution, made burning enemies of those who, under the Napoleonic régime, had followed the leadership of M. THIERS in the Chamber. Thus, people of no religion at all and Catholics are alike incensed—the former on account of the vindictive policy and loss of prestige on the part of the executive; the latter by reason, among other causes, of the scarcely concealed hostility of the Presidential Administration to the interests of the Catholic faith.

Why Marshal MACMAHON should be regarded as the Coming Man in France, it is hardly necessary to indicate. Alone among the Marshals of the Second Empire, he has kept his honor unsullied. The sunburst of the land of his forefathers—old Erin's blazoned emblem—is not more bright than his immaculate name. Whatever may have been his mistakes, under the era of the Cæsars, as Proconsul in Africa, or during the Franco-Prussian War, his popularity in France is greater than ever. Not even when he returned loaded with laurels, and glittering with trophies and insignia from the Russian and Italian campaigns, was his name so high on the roll of fame as it is to-day. Less able as an organizer of victory and civil administrator at least than Marshal O'DONNELL, Marshal MACMAHON, like that great soldier and statesman of Spain, has ever been remarkable for his loyalty to the Catholic Church. In Africa—the one in Morocco, the other in Algeria—both Dukes represented the might of two ancient monarchies; and they were alike in this, also, that they were accustomed to assist, daily, at the holy sacrifice of Mass. The destiny which, had he lived, would have been O'DONNELL'S in Spain, seems to have been reserved for MACMAHON in France. The former a devout Catholic himself, the descendant of an ancient Catholic house, and the brother of an esteemed Bishop in Spain, would, had he been spared to his country, have successfully resisted the usurpation of the crown of the Catholic Kingdom by the sacrilegious Sardinian princeling; and there is, no doubt that the iron will of the latter, which crushed the Commune, will vindicate the faith of the eldest daughter of the Church among the nations.

LATEST DEVELOPMENTS IN SPAIN.

THE announcement that General CARRERA, Count DE MORELLA, is about to assume the command as Generalissimo, of the Carlist forces on the theatre of war in Spain, has come like a shock upon the Savoyard camarilla that arrogates to itself the supreme authority at Madrid. Than CARRERA, so long an exile from his native country, no truer soldier has ever served the cause of right. If, indeed, inferior to ZUMALACARREGUI, the hero of the first Carlist and Christino war, whose brilliant dash and consummate generalship evoked the praise of the late Duke of WELLINGTON, and whose lamented death, in the flower of his days, was the most serious reverse that befell the Carlist arms, CARRERA is inferior to that great chieftain only. What the Catholic cause in Spain has heretofore needed is a veteran strategist of CARRERA'S stamp. On many a field he has displayed the ability and judgment of a wary tactician, without which brilliant courage and daring are of no avail, in the long run; and, though infirm and old, the experienced partisan leader of former contests, in Northern Spain, may, like the veteran RADETSKY in Lombardy, when opposed to CARLO-ALBERTO, of Sardinia, yet restore the fortunes of the Royal cause beyond the Pyrenees. The sacred character of the struggle on the part of the adherents of Don CARLOS is indicated by the support that has been loyally extended to it by the faithful clergy of the Peninsula. The Catholic enthusiasm is not confined to Catalonia, whose bravest champions are in the field; but has fired the national heart throughout Navarre, Biscay, Leon, Aragon and the Two Castiles. Even sluggish Estramadura, a province that reminds one of Portugal, and whose inhabitants seem to lack the indomitable spirit and stern lineaments of the ordinary Spanish character, has caught the glow of Iberian fervor in the cause of the civil and religious liberties of the Catholic Kingdom, while Murcia has, of late, vindicated the old chivalrous spirit that blazed so brightly in the early wars against the Moors, and during the French invasion of the Peninsula. In Southern Spain, we are convinced, the presence of a leader like CARASA, who has already

organized victory in Navarre, in spite of the treason of General RADA, would prove fatal, at once to the hopes of the republican factions which muster strongly in cities like Sevilla, Cadiz and Malaga, and the intrigues of *condottieri* of the House of SAVOY. There is little doubt, however—proverbial as are the inexplicable *cosas de España*—that, from the arrival of the Count DE MORELLA, at Puente de la Reyna, in Navarre, the headquarters of Don CARLOS, a tide of victory will set in that will bear upon its wave civil and religious liberty to the Catholic Kingdom. Odious as is the new-fangled Ministry of ZORRILLA—PRIM'S former Private Secretary, and one of the vilest of the venal parasites of successful villainy—it is at least preferable, as we think, to the Progresista incubus, under British Biblical auspices, of ESPARTERO'S régime, or the not less infamous Radicalism of EMILIO CASTELAR and the mob of Republican rascality. The Duke DE MONTPESSIER, who, at the darkest hour before the dawn, champions the pretensions of the ex-Queen ISABELLA'S son, the youthful Infante, ALPHONSO, is altogether behind his epoch. Nor are we, however, anti-Progresista, Afrancesado enough—or Moderado, if you will—to recognize the claims of the impudent Frenchman—an outcast of Orleans—in the settlement of the Royal difficulty in Spain. Only imagine a mean, unpopular son of LOUIS PHILIPPE, the Monarch of the Barricades, whose evil diplomacy brought about the ill-omened Spanish Marriages, under the auspices of his Calvinistic Minister, GUIZOT, and whose personal loyalty to the Holy See is, at best, very dubious, presuming to give an opinion in a matter affecting the regal dignity and religion of the Crown and people of Spain! It is, however, some satisfaction to know that the Savoyard dynasty is doomed. In Spain, as in Italy, to the hectic flush of momentary triumph over inevitable decay and ultimate rottenness, have succeeded the blue streaks and yellow pallor of rapidly-approaching dissolution. And even now, judging from the latest advices from Madrid, the sacrilegious usurping heir of the excommunicated Robber-King thinks of hiding his shame and confusion in flight. *Gracias a Dios!*

THE SHAMBLES OF SCLAVONIAN SCHISM, AND THE SHAMELESS SHAM OF IMPIOUS IMPERIALISM.

BETWEEN the brute force of Russo-Polish Czarism and the edicts of German Caesarism there is not much to choose. Hatred, largely mingled with craven, superstitious terror of the civilizing genius of Catholicity, animates both systems. In Poland, the knout and the bayonet symbolize the power of Russian rule. At Warsaw, the unhappy Sarmatian capital, the scene of KOSCIUSKO'S patriotic valor, and, long years after, of the ruthless atrocity of the uncle of the present CZAR, the Russian language has, by Imperial ukase, superseded the ancient speech of twelve millions of Poles. Above all, the profession of the Catholic faith—the religion of the bulk of the Polish population—is a horrible offence in Russian eyes, and merciless bigotry has full swing in the Catholic land of SOBIESKI, whose sword on the Danube, like that of the Austro-Spanish Prince at Lepanto, delivered Christendom from the horrors of ISLAM. The "orthodox Russian," we are told by a late traveler in the Muscovite dominions—an English Protestant—is the most intolerant fanatic in the world. "In Bessarabia," continues "the Anglican observer, 'during the Crimean war, the Polish Catholics serving in the Russian ranks were required to receive the Greek sacrament, by word of command, and the refusal to commit the apostasy to the Catholic faith, was punished on the instant by the sentence of a drum-head court-martial and the bullets of a file of musketeers.' While in Poland the Russian puts the Catholic race to the sword, in Turkestan and throughout Central Asia, in defiance of British treaties of alliance with Mohammedan powers, he upsets native dynasties, proclaims a *jihad* or holy war, and bides his opportunity, amid England's coming difficulty, to march from Cabul to the Indus and the Jhelum, and, after the conquest of Hindostan, to plant the standard of the ROMANOFFS on the ramparts of the capital of Bengal. Europe has beheld France in the possession of the Cossacks, who bivouacked with the CZAR ALEXANDER under the walls of Paris, after the fall of the First NAPOLEON; and there is nothing improbable in the thought that, within our own time, the fierce horsemen of the Don may water their chargers in the sacred Ganges. With the prosaic change of 'l'Orient' for 'l'Occident' in BERANGER'S, well-known *chant du Cosaque*, the muse of France may prove the CASSANDRA of the fall of England's Indian Empire.

If Catholic Poland may be called the bloody shambles of Muscovite schism and lust of rapine and ambition, Germany may be pronounced the shameless sham of Impious Imperialism. In another column we give some details of the latest excesses of BISMARCKIAN statecraft. Says the London

Tablet:

If we speak of the persecution which seems about to

burst over the Church in Central Europe as a deliberate and calculated attack, we are fully justified by the language of the semi-official *Spener Zeitung*. That paper announces that it is now too late to retreat, that those who fight with Rome must throw away the scabbard, and that the battle must be fought out to the bitter end. The struggle has become a necessity, it says, not because of "Old Catholicism" or the excommunications pronounced against its partisans, but because the foundation of the German Empire, and the creation since 1866 of a first-class Protestant Power, has not been forgiven by the Church; and because, by the Vatican decrees, "the essence of the Church has been changed." The *Germania* justly answers, that if the essence of the Church had been changed, which it has not, it might safely have been left to fall to pieces of itself; and that, as to the Church not forgiving the foundation of the new Protestant Empire, the Catholics have often preferred Protestant princes to certain princes calling themselves Catholic, to live under. That this was specially true of Germany, and that Catholics were perfectly prepared to welcome and support the new Empire, we ourselves gave our reasons for believing some weeks ago.

That the plan of attack is far-reaching as well as deliberate and aggressive, is plain from the indications which we find in the German semi-official press, of a deep laid scheme for influencing or refusing to recognize—as may be most convenient—future elections to the supreme Pontificate. "In a future Conclave," argues the *Allgemeine Zeitung*, "it will be impossible for the Powers to maintain the same reserve as they did in regard to the (Ecumenical Council); the Italian Government is no longer bound by the guarantee laws, for the Vatican has refused to recognize them, and it might fairly claim the veto exercised by Naples." "But the Powers," continues this writer, "will this time not be satisfied with the veto alone. They will now have an opportunity of putting an end to the disputes which have prevailed for centuries between the Roman Hierarchy and the various States," and so on. And the *Nord Deutsche Zeitung* is still more explicit. "Now," it says, "that the Pope's position has become one of absolute supremacy, none of his successors can be allowed to exercise even spiritual functions in Germany unless he be recognized by the State." These people seem to think that the Catholic Church does not know what persecution is, and that they have only to threaten for consciences to bend to their will. They actually believe that their non-recognition of the act of the Conclave will prevent the obedience of the Christian world to a Pope canonically elected. They will discover their mistake in time, but for the present they seem to be victims to a regular attack of the No-Popery epidemic with which we have been so familiar in England.

MR. CARMANY'S *carmina*, or notes of triumph, are hardly jubilant, in the *Overland Monthly* for August. The current number, in short, is not a success. The *Overland* magniloquently professes to be "The Representative Magazine of America, devoted to the development of 'the country.'" Now that Mr. CARMANY'S "able pens" have "developed," after a fashion, the auriferous wealth contained in Lord MACAULAY'S *History of England*, why not, by way of *basso-relievo*, (we wouldn't say *alto-relievo*, for fear of the *Alta*) give us a taste of the literary quality of Mr. GROTE—very classical—or Mr. FROUDE—ultra-romantic? BANCROFT, ponderous and profound, would be too dull and didactic for the local public; and, in our golden air, heavy with sweet odors, and "musical with birds," MOTLEY'S Puritanic wear would cloud our literary horizon, and possibly resolve itself into a Dutch mist. There is, it is to be hoped, nothing rudely personal intended for the strong-minded shriekers for Woman's Rights in Mr. CARMANY'S announcement that Mr. JOAQUIN MILLER'S new "pome," "Isles of the Amazons," will be commenced in the September number of the *Overland*.

THE DOMINICAN AND FRANCISCAN RELIEF COMMITTEE.

THE movement in aid of the Fathers of the Orders of ST. DOMINIC and ST. FRANCIS recently exiled from Guatemala, promises to prove a grand success. At a meeting, some days ago, of the Central Relief Committee composed of delegates representing the Catholic Societies of San Francisco, preliminary arrangements were made for the coming festival at the City Gardens. The ladies of San Francisco have been invited to cooperate with the Committee in their praiseworthy object, and we doubt not, will cordially respond. All donations, it is stated, should be sent to the Treasurer, Mr. JOHN HILL, No. 304 Montgomery Street.

[WRITTEN FOR THE CATHOLIC GUARDIAN.]

TOUCH NOT UNCLEAN THINGS.

TO those who pander to the lower passions or appetites of mankind, notoriety is everything. They court the abuse of the good, because it brings them into notice. Anything is preferable to silence. Being satisfied of this fact, when a certain individual appeared in this community who boldly announced her own shame, in order, as she vainly hoped, of giving some coloring of truth to her calumnies concerning an Order whose deeds of Mercy and Love are so graven upon the hearts of mankind, both friend and foe, as to render any mere language in their defense tame and insipid, we had determined not to mention her name in these columns, but the solicitations of a valued friend overruled our judgment, and we gave several extracts from other papers concerning her history and doings. Since then we have adhered to our first determination, and have not given her the much-coveted advertisement in these columns. Unfortunately for the good name of this city, in more respects than one, this individual got into a difficulty with two self-styled "detectives," with a number of *aliases*, who, were envious, doubtless, of the notoriety of this

person, and sought to draw a little of it to themselves, after the manner of the dog that wallows in the carrion; and the seekers after fifth revels for several days in the delicious details of the Police Court proceedings as published in the flash papers of the period. To make capital of all this gratuitous advertising, and the exposure of her dirty linen, this individual straightway cries out, "Catholic persecution!" and proceeds to "lecture" thereon. Catholic persecution, indeed! The efforts of this person to swell into the notice of the Church are as ludicrous and as ineffectual, and, if we may judge from the effluvia, attended by the same results as those of Æsop's frog in the attempt to attain the proportions of the ox. A few individual Catholics under whose immediate noses her stink-pots are thrown, may feel some annoyance thereat, but they should turn their heads quietly away and not give her the benefit of the recognition she so much covets. We should not speak or write of her. It is not cowardice to shun the skunk. Those who wish to keep clean will avoid all contact with filthy persons. Let those who love filth wallow in it to their heart's content. They have our permission; and, rather than quarrel with them, we will, if need be, give them the full width of the sidewalk.

ON our second page will be found a faithful translation, from the London *Tablet*, of the memorable Letter lately addressed by His Holiness the POPE to His Eminence Cardinal ANTONELLI, protesting against the sacrilegious injustice of the sub-Alpine Government.

AS already mentioned in these columns, a Charity Sermon will be preached in St. MARY'S Cathedral, on next Sunday, by the Rev. Father HEGARTY, in aid of the Cathedral of Cork, Ireland. The Rev. Preacher has been commissioned by his venerable diocesan, the Right Rev. Bishop DELANY, to collect funds for the purpose indicated above, and is entitled to a generous response from the Catholics of San Francisco.

[TRANSLATED EXPRESSLY FROM LA CIVILTA CATTOLICA FOR THE GUARDIAN.]

THE PREDICTIONS AND OUR TIMES.

PART SECOND.

"Thou, O Hilarius, didst say it, and centuries have not belied your words! Though many barbarous nations have acquired the knowledge of God according to the faith of the Apostles and of the Churches, which still exist, yet the doctrine of the Gospel has no where a firm standing except in the principal seat of the Roman Empire." Behold, then, my Brethren, the great treasure of the western nations! Behold where hang the destinies of the Latin races! Behold the guarantee of revival and duration till the world shall not be near its end.

But let us consider, now, some predictions more particularly to the point. According to the prophecy of Mary Immaculate, the Holy Father, Pius IX, in recompense of the honor procured to the Immaculate Mother of God, would see, at least, the beginning of this beautiful triumph. Here are the very words which Our Lord spoke to the humble servant of God, after having eulogized the Pontiff for his zeal in promoting the glorification of His Immaculate Mother:

"Affliction will be spread over the land, and the dejection of minds will prevail in the city which I love and where I have placed my heart. She will suffer sorrows and desolation, will be surrounded by enemies all around like a bird in the net. This city will seem to succumb during three years, and a little while more. But my Mother will come down, will take by the hand the venerable man who sits on the throne, and will tell him, 'The hour is come; arise, look and see thy enemies!' I will disperse them, and they will appear no more. Thou hast procured to me glory in Heaven and upon earth, and in Heaven and upon earth I will glorify thee. Look and see how men venerate thy name, thy courage, and thy power. Thou shalt live and I shall live with thee. Wipe away thy tears. I bless thee."

"Peace will reign in the world, because Mary will breathe on the storm, and it will be stilled. Her name will be praised, blessed, exalted for ever. The prisoners will recognize that it is from her that they recover their freedom; the exiled, their own country; the unfortunate their tranquility, and all, their goods. Between thee and her prayers there will be a reciprocal communion of prayers, graces, love and devotion; and from the North to the South, from the East to the West, all will proclaim the glories of Mary, Mary conceived without sin, Mary, Queen of earth and Heaven."

With this prediction perfectly agrees that unpublished one which we have above mentioned, and which was sent to Rome in 1870. After telling that God would destroy the defences and defenders of the Holy City, and that the paternal sway of the Holy Father would be superseded by the reign of terror and desolation, and other things which we are not willing to publish for the present, it ends thus:

"But the August Queen of Heaven is present. She dissipates her enemies like the fog. She will again put on the venerable old man his former vestments. A violent hurricane will succeed. Iniquity is at an end. Sin will cease, and the rainbow of peace will appear upon earth. The Great Minister will see the bride of his King clad with the vestments of her joy. The sun will appear in the world so luminous with brightness that the equal never was seen since the heavenly flames shone on the Apostles, on Pentecost Day, nor ever will be seen till the end of time."

Another prophecy, very like the preceding one, has come to our notice. It has never been published, and possesses the merit of having clearly foretold us in 1869, the fall of the Napoleonic Empire to take place in 1870, and the jubilee published by Pius IX in 1871, adding the assurance that this Blessed Pope would exceed the years of Peter. Now, it is certain that, before the events took place, it foretold the abandonment of Rome by Bonaparte, by the withdrawal of his troops and the fall of the Holy City into the hands of the present occupants. Discretion requires that we should not particularize any further other what concerns the Holy Father or what regards the destiny of the sub-Alpine Kingdom of Italy. We will only state that a certain event which all good persons, since the 20th of September, think as certain to take place, is absolutely denied in this prophecy, and that the final victory of the reigning Pontiff is announced in it for a time which agrees

near about with that assigned in the Prophecy of Lataste.

Finally, every body knows, in Rome, that in May, a year ago, against all physical laws, an instantaneous cure took place. The person healed had already entered upon the last stage of agony, being brought to that extremity by a complication of diseases, each one of which was absolutely incurable. The Blessed Soul, through whose intercession this resurrection, rather than cure, was operated, appeared to the agonizing patient; and, with the announcement of his restoration to health, announced, also, the not far-distant triumph of the Holy Father, the prisoner of the Vatican. "A little while, (these were the words) heard, and certified under oath by the recipient of the favor) a little while, and the Holy Father will see the triumph. But pray, and cause others to pray much, because it will be preceded by a great chastisement from God. However, do not desist from praying, because the wrath of God can be appeased."

However, we renew our protestations with our readers, that we do not intend to give as authentic any of these predictions, by us exposed. To judge of their supernatural origin, belongs only to the Church.

However, the agreement of so many and different predictions concerning events, the expectation of which is fully alive in the hearts of the greatest number of good Catholics, has, undoubtedly, a great force of persuasion, if not on account of the certainty of their realization, at least, for the great probability of the events to come. This becomes even clear, if we take the pains to consider, in the light of right reason and of Catholic Faith, the present condition of Civil Society and of the Church. Generally, all farseeing men, even amongst the irreligious, unanimously admit, that without a remedy beyond men's calculations and forecast, it is impossible that the world should continue to go on as it does. It must either reform or fall into the abyss of barbarism. Likewise, prudent Catholics are all of one sentiment, that the Church is undergoing the trial of a diabolical and universal persecution, beyond example; and therefore God will come and bless her with means proportioned to the exigency, namely: extraordinary. Nor is there room for doubting that, in reasonable time, he will come to her aid, owing to the infallible promise that "the gates of hell shall not prevail against her." Therefore, we are reduced to such an extremity, that the salvation both of Society and the Church needs an unusual intervention of God's Omnipotence. If so, how can we believe that he will not intervene?

We know, full well, that there are some, not well balanced men, who loudly say, that it is foolish to expect miracles, which God has never promised. To these, we answer, that it is, indeed, foolish for them to speak so. First, because no intelligent Catholic will maintain a miracle to be necessary in order to save the Church. Can not the Divine Wisdom choose means adapted to this end, without being miraculous? Secondly, because, if really a miracle should be required to save the Church, God would deem it due to the sanctity of His word to perform, and would perform it most undoubtedly. Has he not made thousands of miracles for reasons incomparably less cogent than this? Did He not move back a mountain in order to satisfy the faith of St. Gregory? And will there be minds so narrow and heads so small as to suspect that God would be more willing to satisfy the faith of one elect than to save the whole body of His elect? What have these timid souls to fear? Do they think that God is no more God, and that the arm of that Eternal Word is shortened, or His heart cooled down? Let them be assured that "the arm of the Lord is not shortened," and that "Jesus Christ is yesterday, and to-day, and the same for ever." If so, let them fear less as men, and hope more as Christians.

And as to Italy, in particular, what has been predicted? We take this question just from the lips of our readers. But we have already anticipated it. All predictions foretell the sure and not far off victory of the Pope. Therefore they foretell things which concern Italy; for when the Pope enjoys an honorable peace, the whole of Italy is at rest. The predictions announce, it is true, miseries, calamities and chastisements, even for the Peninsula—Rome not excepted—but they give us to understand that, if afflictions, in general, will be the lot of all, the chastisements proper, however, will be particularly inflicted on those who have been guilty of the atrocious war against the Holy See. It seems that Italy must be visited with a discriminating scourge, and purified by the fire of inspiration. But she shall not perish; on the contrary, will come out of the tempest more vigorous than ever.

IMPORTANT NEWS FROM SPAIN.

[FROM A CORRESPONDENT.]

MADRID, June 23.

THIS unfortunate country is apparently never to be free from political difficulties, and every few months, it seems, we ought to expect a Ministerial crisis; consequently important measures affecting the public weal have to be left unsettled whilst these unseemly struggles for power are going on. Three changes of Ministry in two months! We'll may the poor Spaniards complain of their new régime, and well may King Amadeo feel his head uneasy in his crown. Serrano's Cabinet only survived for fifteen days. Many persons accused the Marshal of designs favorable to the claims of Don Alfonso to the Throne, and of being willing to throw over his actual master, Amadeo, or his probable one, Don Carlos, in favor of the younger Bourbon. The young King summoned the Council and informed the members that he would if necessary dissolve the Cortes. The Royal declaration was unexpected, and fell like a bomb on the astonished Ministers. The Duke de la Torre replied that if such were his Majesty's views, he and his companions had no other alternative than to resign, and he asked permission to communicate to the Cortes that their resignation had been accepted. The King replied, "You may do so if you please." (*Puede usted hacer lo.*) Serrano drove at once from the Palace to his house, and did not go to either of the Chambers. Senor Groizard entered the Senate after the proceedings had commenced, and announced that the Government had presented their resignations to the King, who had been pleased to accept them. He asked the Senate, therefore, to suspend its sittings till the crisis had been resolved. The Senate broke up after only fifteen minutes of session. Senor Topete made the same announcement and request in the Congress, and it broke up after sitting less than three-quarters of an hour.

Senor Zorilla then succeeded in forming a Ministry which has given anything but general satisfaction.

The idea of the new Ministry appears to be first to suspend and then dissolve the Cortes, and to convoke new ones for the month of September, so as to fulfill the law which provides that the Cortes shall sit at least four months in each year.

This move of the King will, I cannot doubt, secure for him many violent enemies even amongst the ranks of those who were formerly on his side. The future of the existing Monarchy is certainly dark and gloomy, and the young King is hardly to be congratulated on the possession of the sceptre in these "ticklish times."

As I wrote you several weeks ago, the Carlist movement, so far from having died out, is still daily on the increase. In Catalonia, Biscay and Navarre, the number of Carlists has much increased, and the Royalist troops will have their hands full for months to come in my opinion.

With regard to the Convention between Serrano and the Carlist Junta, I think the promise of the former is worth sending you. It runs as follows:

Senores Don Antonio Arguinzonis, Fausto Urquiza, and Juan de Orue.

Gentlemen,—Having learned that complaints and fears are entertained by the Basque Provinces for their ancient fueros, and expressed in such terms as to make a pretext for the rising, and it not entering into the idea of the present Government, nor of those which have preceded it, to attack in the least the laws of the Basque Provinces, and as I wish to guarantee as far as I can the free exercise of their fueros, I promise to ask the Government, when the Province of Biscay is quiescent to convene the General Juntas of Guernica, by those whose duty it is to convene them, in accordance with the fuero, and I promise that the Province should constitute its Deputation and Delegates in the form the fuero provides. I also offer to solicit guarantees from the Government for all I promise and propose.

FRANCISCO SERRANO.

Zornoza, May 24, 1872.

Don Carlos reviewed a number of his troops before the city of Azpetia, which has fallen into his possession. War implements and ammunition were found in abundance, some of which has been taken from the enemy. At Burgos, a large troop of Carlists attacked the Royalists with great success, making the entire column prisoners. The Carlists are concentrating near Orduna. Cabellas and Valesco command an important detachment of Carlists, 3,000 strong. The railway company of the Tarragona line have been warned not to place their trains at the disposal of the Royalists, otherwise their line will be cut. It is indeed true that a great portion of Spain is now in the hands of the Carlists. The people are quite in favor of Don Carlos, and are enthusiastic in their reception of the troops, and, as far as one can judge, the chance of "Charles VII." ascending the throne of his ancestors is far from being so visionary as many writers in the Amadeist papers would have us believe.

The *Gazette* will shortly publish the programme of the new Ministry, which will consist of the establishment of trial by jury for press and some other offenses, the separation of the Church and State, and great reduction in the public expenditure. Scant confidence is, however, felt in their capacity to inaugurate a better state of things.—*London Register.*

THE POPE'S LETTER TO CARDINAL ANTONELLI.

WE published last week as much as the telegraph had brought to this country of the substance of the important letter or protest of his Holiness concerning the threatened law for the suppression of Religious Orders and Corporations in Rome. We now lay before our readers in extenso this remarkable and weighty document, which is now in the hands of all the diplomatists accredited to the Holy See. The Most Rev. Fathers-General of the different Orders immediately asked for an audience of the Holy Father to express their heartfelt thanks for his defence of their cause, and the sense which they entertain of the necessity of rallying round the Pontifical Throne, especially at the present moment, when the Church is being violently attacked by more than one Government. The Holy Father exhorted them to unshaken firmness, and absolute resignation to the will of God; virtues of which he is himself the conspicuous type and example.

The Protestant organs, which possess the ear of the majority of this nation, treat the matter as one of secondary importance even to Catholics, and not unnaturally lose sight of the fact that the operation of the contemplated measure would be co-extensive with the whole Catholic world. It is, therefore, most imperative, even at the risk of wearying our readers with the repetition of arguments well known to most of them, that we should again urge upon them the necessity of doing all in their power to press upon the public in general the considerations which prove the suppression of the Religious Houses in Rome to be an outrage and an injury, not only to the Romans—not only to the Religious Orders themselves—but to the great mass of Catholics throughout the world.

In Rome, as the Holy Father writes, are the Noviciates where fresh preachers of the faith are trained; to Rome the Religious of all nations come to renew their spirit, and to give an account of their work; at Rome, under the shadow of the Apostolic See, the affairs of all are transacted, and there, by the concurrence of the Religious of different nations, the Generals, the office-bearers of the Orders, and the heads of Provinces are elected. To suppress, therefore, the Orders in Rome, would be to leave the communities elsewhere lifeless; to deprive the House in Rome of its goods would be to rob the whole Order of its lawful property. Nor does his Holiness pass over without notice the injury to the Apostolic See itself which would result from such an iniquitous act. The fact is, that the Religious Orders in Rome not only supply parish

priests and preachers in great numbers, but, also, some of the most active and useful members of the different Congregations by which the Central administration of the whole Catholic Church is carried on.

The Pope is, therefore, naturally led to consider the proposed measure as only a part of the scheme of subversion which has been carried on with more or less hypocrisy ever since the violent invasion of the Church's patrimony. It was declared that the temporal rights were cut away in order that the spiritual rights might flourish the more freely; but since that day no opportunity has been neglected to restrict and limit the spiritual action of the Pontificate. By degrees, all the charitable institutions, all the public educational establishments, have been withdrawn from the control of the Holy See; and by the extension to ecclesiastical students, and even to those dedicated to God, of the obligation to military service, the source which feeds the Sacred Ministry has been, as far as is possible, choked up.

This spectacle, indeed, and that of the daily insults to everything that is most sacred, might have been spared the Supreme Pontiff, if he had left Rome and sought an asylum elsewhere. But as the Holy Father says, and his words are too remarkable for us not to quote the substance of them—if considerations of grave religious importance have counselled us to remain, this was specially ordained by Divine Providence, in order that the world might be convinced by actual experience of the fate reserved to the Church and the Roman Pontiff whenever his supreme Apostolate is compromised by a change in the position which has been providentially designed for it by God.

It is of supreme importance that the acts of the Pope himself, and, also, of all the Ecclesiastical Congregations which have to decide questions referred to them from all parts of the world, should be absolutely free; and not only free, but palpably and evidently free, so that on this point no doubt whatever should be possible. And if this is true of the Pope and the Sacred Congregations, it is, if possible, still more indispensable with regard to a Conclave. Yet the semi-official organs of the new Cæsarism are already beginning to concert plans for forcing a future Conclave. We have noticed elsewhere some other indications of their desire to create an anti-Pope. But, perhaps, the most outspoken expressions of the scheme is to be found in an article in the *North German Gazette*. This paper lays down as an axiom that "a Pope, whom all, or most of the European Sovereigns refused to acknowledge, would be as impossible as a Bishop attempting to exercise his rights in a country without being acknowledged by the Government of that country." The naïve Byzantinism of the theory is almost amusing; and it never seems to have occurred to the writer that there are bishops, and have been popes, who have managed to exercise their spiritual functions without any recognition from Cæsar. But these writers go on to draw their practical conclusion. Let the Sovereigns of Europe come to an understanding amongst themselves and the affair will be easily arranged. Nor will such an undertaking be difficult, for Germany is on the best terms, says the Berlin *National Gazette*, with Italy, Austria, Russia, Spain and England. Germany, is, therefore, obviously the power around which the others will naturally group themselves, and, on these conditions, "its voice will certainly be listened to, even by the Jesuits at Rome."

The game is ingenious, but has the defect of having been already played out. How many times has the Civil Power proposed to itself with a certainty of success, the strangulation of the life of the Church in its very centre and source? How many times has it signally and ignominiously failed? But the lessons of history are never perfectly learnt. Each confident and ambitious statesman believes that there has been hitherto some omission, which he is sure to supply; some mistake, which he is too cool to make. Prince Von Bismarck, it is said, while admitting that the struggle will be severe, has declared that his victory is sure, as he has calculated every element of his enemy's strength, and will recoil before no extremity. There is, however, one omission which all such statesmen make, and that omission is fatal to them. They leave out the special action of Divine Providence. They can not but leave it out, for either they disbelieve it altogether, or do not believe that it works—slowly, perhaps, but surely—in the interest of the supernatural order. Sooner or later the turn of the tide comes; and they, in the next world, and posterity in this, are forced to acknowledge their egregious failure.—*London Tablet.*

CARD FROM MICHAEL FLOOD.

EDITORS OF THE CATHOLIC GUARDIAN:—Had your correspondent "VERITAS," in last week's issue of your paper been a little more definite in fixing the charges which he makes against the Catholic booksellers of California where they properly belong, I would not feel called upon to make a defense, as the character of my establishment is too well known in this city to require it; but, for the information of persons living at a distance, it may not be out of place for me to say that, during the seventeen years in which I have been engaged in the Catholic book business at San Francisco, I have never sold either book, pamphlet, magazine, or newspaper contrary to faith or good morals—having resolved at the outset that if I could not be sustained without having recourse to the sale of moral poison and literary filth to help me along, then I would try some other means of making a livelihood. Others there are in the same business, who, I believe, are not troubled with old-fashioned notions, and who are more up to the spirit of the age; to them I presume your correspondent alludes, and with them I leave him.

Yours, truly,

MICHAEL FLOOD.

SAN FRANCISCO, July 23, 1872.

BIRTH.—On the 22d of July, at Mission street, near Fifteenth, the wife of George F. Shultz, of a son.

Spirit of the Press.

A DOMINICAN SCHOLAR.

IT is to Cimabue and Giotto that painting owes its revival. Cimabue may with truth be called the Michael Angelo of the age in which he lived. He was a son of very pious and illustrious parents in the city of Florence, in the year 1240. Although his father was a man of wealth and position, so ennobling was the art of painting considered in those days, for it was for the most part devoted to religion, that when he saw the dawn of pictorial genius in his youthful son, he determined to send him to the studio of a Greek artist of reputation, who in those days inhabited Florence. Moreover, Cimabue attended the public schools kept by the Dominican Friars in the Convent of Our Lady Novella, where he learned the Latin Grammar and all the various other branches of education taught by the learned fathers. It was observed by the friars and novices that young Cimabue never missed an occasion to draw either figures of animals, cottages, churches, or caricatures of themselves, upon the covers of his books, and that though they frequently punished him for thus spoiling his copy-books, he always recommenced as soon as his task was finished. There is reason to believe the good friars were not so well pleased with young Messer Cimabue's progress in learning as was the Grecian painter with his aptitude for painting, for he soon turned the talent of his pupil to account, and Cimabue made his first essay as an artist by assisting his master in the execution of some religious pictures for the *Cappella Gondi*, or Chapel of the Gondi family, in the Church of Our Lady Novella, of his native city. It is probable that Cimabue imitated his master in early life, and perhaps also at the period when he painted the St. Francis surrounded with little legends, now in the Church of the Holy Cross, Florence. But before he was twenty-five years of age he was already renowned as the artist of that fine picture of St. Cecilia, which forms the altar-piece of the Church of St. Stephen, and is so frequently copied. However, all the early works of his pencil show the influence of this Greek education, and are stiff and formal to a degree. But as his genius developed his style became broader, and as he consulted nature he contrived to correct the rectilinear forms of the drapery, and grouped his figures with much greater skill than the Greeks. He was never a graceful artist. His Madonnas have an expression of severity. His heads of men are unusually bold and spirited and possess a sublimity which the moderns have never been able to equal. In the Church of Assisi, that splendid shrine of St. Francis, Cimabue appears truly magnificent, the more so when we consider the age in which he lived. At Assisi he gave to the histories of the Old and New Testaments much the same character of boldness and originality which Ennius, amid the rudeness of Rome's epic poetry, imparted to his compositions. Vasari, the most severe of critics, gives Cimabue high praise for the vigorous coloring and grandeur of the designs of all the many compositions with which he has immortalized his name in the Church of Assisi. These frescoes are still in excellent preservation, and although the figures of Christ and of the Virgin retain something of the Greek stiffness, yet the Evangelists and Monks of the Order of Franciscans exhibit an originality of conception and arrangement that does not appear in contemporary works. The coloring is bold, the proportions gigantic, even in the distance, but well preserved. The whole series of Cimabue's pictures at Assisi are so grand, so vast and sublime, that, to use the expression of Lanzi, "they are as visible steps in the progress of the human intellect, not to be recounted anywhere else in one history, and form beyond question the distinguishing excellence of this great artist."

Another great work from the pencil of Cimabue, which is still an object of just admiration, is the *Trinita*, or Trinity, painted for the Monastery of Vall Ombrosa. In the upper portion of the composition is the Father surrounded with angels; beneath the Madonna and Child, with the Dove. In the foreground of this painting, the background of which is gold, are grouped a number of monks of the Dominican and Franciscan Orders, in attitudes of prayer, each figure being remarkable for its expression and grace. For the Convent Church of Our Lady Novella, Cimabue painted that famous Madonna with the Child which is so often copied, and is called the "Star," *della Stella*, because on the mantle of the virgin there is a golden star. When this picture was finished all Florence went to admire it, and then ordered that it should be carried in triumphal procession through the streets—the artist walking in front of it, supported by all the wealthiest and most powerful personages of the city, who thus accompanied him to do him honor.

An admirable early painting of this procession still exists in Florence, and contains a portrait of Cimabue, who is represented as of very handsome appearance, with regular features and a fine beard. Cimabue's influence in art was incalculable, for he was the first artist, since the classic period, who studied nature and departed from the formal stiffness of the Greek and Byzantine schools. He was a man, we are assured, of very upright character, of austere manners and sincere piety. However, it must be added that with the estimable qualities the father of Italian pictorial art is said to have mingled less amiable qualities. He was also of exceedingly haughty and fiery temperament, vain of his ancient lineage and of his artistic skill as also of his knowledge of literature. If a critic found fault with one of his works before it was finished, he tore it up in anger. It is reported of him by Vasari that he painted a portrait of St. Francis from life. But

this can hardly be, as St. Francis died in 1225, and the first portrait after nature ever painted was executed by Guinta Pisano, in 1235, being a likeness of Fra Elias of Assisi. Probably Vasari means that the portrait of St. Francis was done from memory, or that it is the first representation of a sacred personage for which nature had been taken as a model. Cimabue died peacefully, in his sixtieth year. *Dormo in Cristo con multa pace.*—*Catholic Review*

THE IMPIOUS MAN'S TORTURES OF REMORSE.

ON the 25th of February, 1758, Voltaire penned the following blasphemy:—"Twenty years more, and God will be in a pretty plight."—Let us see what was taking place precisely at the time indicated. On the 25th of February, 1778, Voltaire was lying, as was thought, on his bed of death. Racked and tortured by remorse for past misdeeds, he was most anxious to propitiate the God whom he had insulted, and the Church which he and his band had sworn to destroy; and hence he resolved on addressing a minister of religion, in order to receive the Sacrament of reconciliation. On the 26th, then, he wrote the following letter to the Abbé Gaultier:—"You promised me, sir, to come and hear me. I entreat you to take the trouble to call as soon as possible." The Abbé went at once. A few days later, in the presence of the same Abbé Gaultier, the Abbé Mignot, and the Marquis de Villeville, the dying man made the following declaration:—"I, the undersigned, declare that, for these four days past, having been afflicted with a vomiting of blood, at the age of eighty-four, and not being able to drag myself to Church, the Rev. the Rector of St. Sulpice, having been pleased to add to his other good works, that of sending to me the Abbé Gaultier, a priest, I confessed to him, and if it pleases God to dispose of me, I die in the Holy Catholic Church in which I was born, hoping that the Divine mercy will pardon all my faults. If ever I have scandalized the Church, I ask pardon of God and of the Church. March 2, 1778.—Voltaire." This document was deposited with Mons. Momet, Notary at Paris. It was also, with the permission of Voltaire, carried to the Rector of St. Sulpice, and to the Archbishop of Paris, in order that they might say whether or not the declaration was sufficiently explicit and satisfactory.

Twice before when dangerously ill, the wretched man had made abject retractions. But these he not only rejected when restored to health, but, passing from bad to worse, he poured out fuller vials of his wrath against God and Christianity. It was then of necessity to receive the most solemn and full abjuration of past infidelities.

When Gaultier returned with the Archiepiscopal answer, he was refused admission to the dying man. The arch conspirators trembled at the apostasy of their hero; and dreading the ridicule which would fall upon themselves, it was determined not to allow any minister of religion thenceforth to visit him. Finding himself thus cut off from the consolations of religion, Voltaire became infuriated—no reproach, no curse being deemed bad enough for the D'Alemberts and Diderots who guarded him. "Begone," he said, "it is you who have brought me to my present state. Begone! I could have done without you all; but you could not have existed without me—and what a wretched glory have you procured me!" And then praying, and next blaspheming, now saying, "O Christ," and next, "I am abandoned by God and man," he wasted away his life, ceasing to curse and blaspheme and live on the 30th of May, 1778. These facts were made public by Mons. Trenchin, a Protestant physician from Geneva, who attended him almost to the last. Horrified at what he had witnessed, he declared that "to see all the furies of Orestes, one only had to be present at the death of Voltaire." "Pour voir toutes les furies d'Oreste, il n'y avait qu'à se trouver à la mort de Voltaire." "Such a spectacle," he adds, "would benefit the young, who are in danger of losing the precious helps of religion." The Maréchal de Richelieu, too, was so terrified at what he saw, that he left the bedside of Voltaire, declaring that "the sight was too horrible for endurance."

Vilette, the friend of Voltaire, and of course, his copier, Monke, denied these statements, just as the friends of Caesar denied the resurrection of Our Divine Lord; but the great philosopher, Mons. de Luc, whose learning, integrity and position were of the highest, honestly repeated and confirmed what had been publicly and truthfully stated about the terrors of death that had haunted Voltaire. I will transcribe a portion of his letter. De Luc was then in his fifty-first year. The letter is dated Windsor, October 23d, 1797:—"Being at Paris in 1781, I was often in company with Mons. Trenchin. He was an old acquaintance of Voltaire's, at Geneva, whence he came to Paris, in quality of first physician of the father of the late Duke of Orleans. He was called in during Voltaire's last illness, and I have heard him repeat all those circumstances about which Paris and the whole world were, at that time, speaking, respecting the horrid state of this impious man's soul at the approach of death. Mons. Trenchin did everything in his power to calm him; for the agitation he was in was so violent that no remedies could take effect. But he could not succeed, and unable to endure the horror which he felt at the peculiar nature of his frantic rage, he abandoned him. Mons. Trenchin immediately published in all companies the real facts. This he did to furnish a dreadful lesson to those who calculate on being able, when on their death-bed, to investigate the dispositions most proper to appear in before the Judgment Seat of God. At that period, not only the state of the body, but also the condition of the soul, may frustrate their hopes of making so awful an investigation, for justice and sanctity, as well as goodness,

are attributes of God; and sometimes, as a wholesome admonition to mankind, permits the punishments denounced against the impious man to begin even in this life, with the tortures of remorse."

Such are the facts relative to the wretched end of Voltaire—facts evidenced by Tronchin and Richelieu, and believed in, as De Luc assures us, by the whole of Paris, and spoken of throughout the entire world.—*London Popular Journal*.

IRISH COLLEGES SINCE THE REFORMATION.

[CONCLUDED.]

The Irish youths did not anticipate this trial, but they fearlessly resolved not to be overcome by it. While some were engaged in pulling out the broken rafters and boards, others prepared a canvas covering. A shed was thus improvised in a few hours, which gave sufficient shelter, in the usually mild season which happily followed the earthquake. These young men had suffered greater privations and just escaped the most dreadful and sudden calamity that, perhaps, ever visited a city. They thought little of their inconvenient quarters, and, in a short time, learned to be cheerful and contented. One day, as they were amusing themselves in their recreation-ground, a venerable Father of the Society, familiarly and affectionately called Father John, of Antwerp, remarked how thoughtless they seemed to be in the midst of danger. "Don't you notice," he said to the first group that saluted him, "how your Rector rides off on his mule early in the morning to the Ajudas, where the King and Court are now in tents? His only object in these visits, is to obtain a royal order for your instant removal. The scheme will succeed unless you appeal to the King's confessor, who will protect you against the fears of this old man, whose mind is actually weakened by the remembrance of the scenes in the city."

Early next morning, as the Rector set off on his mule, two of the students hurried to the King's confessor, a Dominican Friar, and a pious and learned priest, who received them most kindly, entered at once into their views, and promised to lay their case before his Majesty at the earliest opportunity. On the next day but one the royal decision was announced. The Rector was ordered to remain in charge of the College, while the students would be provided for in the College of Evora until the end of their course. Thus far the students saved, for a time, the revenues of the College; but a worse fate still awaited it. When the Jesuits were banished from Portugal, and their property seized on by the crown, the funds of the Irish College in Lisbon were, also, confiscated, on the plea that the College was in the hands of the Society, and belonging to them. In vain did the Irish bishops protest against this glaring spoliation. The unscrupulous Pombal would heed no remonstrance. As the property, he said, was given by Ximenes, it should now revert to his family. The Irish bishops were equally resolved not to submit to this injustice. At a solemn meeting held in Dublin, they deputed Dr. Carpenter, once a student in Lisbon, then a curate in Dublin, afterward Archbishop, to represent to the King of Portugal, the grievous wrong done to the Irish Catholics by seizing on the funds of their College. Pombal not only insisted on his own measure being carried out, but insolently told Dr. Carpenter that, if in his power, he would treat the Irish as he did the Portuguese Jesuits.

After this answer, Dr. Carpenter thought it useless to press his claim further, and returned at once to Ireland. One of the alumni of Lisbon, who removed to Evora, was young Michael Brady, the unflinching advocate of the College, as we have seen, in its hour of need. He was a man of rare acquirements, a ripe classical scholar, and reputed the ablest canonist of his time. He was, besides, an accomplished linguist, and conversed with ease and elegance in French and German. He had hardly finished his studies at Evora, when he was invited, by the Marquis of Pombal, to accept the professorship of Greek in the magnificent College of the Nobles, just then established. No better choice could have been made, and Dr. Brady's services were gratefully remembered in Portugal. To him, and to his friend, Dr. Birmingham, afterwards Rector of Salamanca, is justly ascribed the glory of reviving the study of the Greek language in the Peninsula.

When thus placed in a position of trust, Dr. Brady did not forget his old *alma mater*. He urged, so repeatedly, the necessity of restoring the revenues to the Irish College, that Pombal, more than once, rudely interrupted him when referring to that subject. The day of retribution, however, is sure to come, though it may, sometimes, appear to men, slow. Pombal lost all his power, fell into disgrace, and died, almost in a prison-cell, detested at home and abroad. The Irish College was opened again soon after his death, and Dr. Brady, now *emeritus* professor of the Nobles, was appointed its first worthy Rector in 1782. He continued to rule the College until he died, in 1801, full of years and merits.

He was succeeded by the Rev. Dr. Crotty, who was one of the first pupils of the re-established college, and a professor from 1791. He held office until 1811, when he returned to Cloyne, became P.P., and with the old fondness for college life, took charge of a little seminary. On the 13th of November, 1813, Dr. Crotty was elected President of Maynooth College, and consecrated Bishop of Cloyne, 11th June, 1833. Few Irish priests were better known and more esteemed than this venerable man. He filled the highest and most difficult positions in our church, and was always distinguished by his graceful manners and zealous devotion to duty. He died on the 4th of October, 1846, and is buried in the convent chapel at Middleton.

Dr. Crotty's successor in the rectorship of Lisbon was the Rev. Dr. Dunne, P.P., of Palmerstown, county Dublin, who, at the urgent request of the Irish bishops, left his parish, and devoted himself for a long time most zealously to the improvement of the College. After his return to Ireland, the Rev. Mr. Joyce was appointed rector, and held that office in the early part of 1839, when the writer had the pleasure of making his acquaintance.

This last date reminds us that we have unconsciously come to near our own time. The further history of the Irish College of Lisbon we must leave to living witnesses of its revival, and, we sincerely trust, of more than its former glory.

Whatever may have been the faults of those who presided over the College of Lisbon, they were at least free from the charge which the Roman historian looked upon as the great disgrace of his own age, "aetas incuriosa suorum." In its records are inscribed the names of its *alumni* most distinguished for learning and piety, and excellent portraits of the Irish Bishops who studied there—Burke (Taum), Talbot, Russell, Carpenter (Dublin), Verdon (Ferns), Kelly (Waterford), Crotty (Cloyne)—are still hung up in the large class hall.—*Irish Record*.

THE *London Weekly Register* has passed into new hands, Mr. Wilberforce, the proprietor, having sold his interest in it.

Wise and Otherwise.

Mount Vesuvius is said to be a fiery old crater.

Why should a sailor know that there is a man in the moon? Because he has been to sea.

What are domestic magazines? Wives who are always blowing up their husbands.

What is the most dangerous kind of an assassin? A man who takes life cheerfully.

The Cathedral at Chester, in England, was founded in the year 200, and was used as a place of safety against the Danes, in 800.

The finest waterfalls of Europe are those of Schaffhausen, in Switzerland, although the actual fall of water scarcely exceeds sixty feet.

Guizot is preparing his correspondence with eminent contemporaries for publication. The collection of letters is very extensive, and will probably fill six large volumes.

The celebrated "Musée des Souverains," in Paris, has been removed from the Louvre, and incorporated with the collection of curiosities at the Palais de Cluny.

Bismarck has become a member of the Association for the introduction of National German Fashions, and is severely ridiculed for it in the French papers.

Count von Arnim, the German ambassador, will read the depositions of Prince Frederick Charles and Field-Marshal Moltke, at the trial of Marshal Bazaine.

The Grand Duke of Mecklenburg-Schwerin has ordered his police to confiscate every number of certain German-American newspapers that have spoken disparagingly of him.

The heirs of Alexis de Tocqueville protest against the publication of a small work on international law, which has recently been issued at Brussels under his name, as a fabrication.

In 1871, the total quantity of tea entered at the custom-houses in England, for home consumption, exceeded the enormous number of one hundred and twenty-three millions of pounds.

His Eminence Cardinal Antonelli, has just entered the twenty-fifth year of his admission to the College of Cardinals. On the anniversary he received congratulations from most of the Courts of Europe.

A lady was showing little Zaidée some pictures of birds, among which was a nightingale. The lady told Zaidée that it was a bird which sang beautifully in the night, adding, "We have no nightingales in this country, as they have in England." "No," replied Zaidée, promptly, "but we have cats that sing in the night. I often hear them."

A bookseller, some years since, received an order for "2 sam bus." He puzzled his brain some time without understanding the meaning thereof, and returned it for an explanation. The writer was very much astonished that it could not be understood. "Why," said he, "it's as plain as day: 2 sam, psalm; bus, books." This explained the mystery.

A gentleman was staying at a country house, when, hearing a great clatter below one morning, he looked out and saw a couple of grooms holding one of the servant-maids on a horse, which they led with difficulty once round the yard. He asked them what it all meant. "Well, you see, Sir," said they, "we're going to take the horse to market to be sold, and we want to be able to say he has carried a lady."

The audience of the San Carlo, at Naples, having opposed, strongly, the performance of a work which they disliked, called upon the Impresario to withdraw it, and, on his refusal, began an opposition of a kind peculiar to the Neapolitan audiences. The King of Italy was present, and ordered the police to stop the representation. Peace reigns again at the San Carlo.

The best remedy for ivy poisoning is said to be sweet spirits of nitre. Bathe the parts affected freely with this fluid three or four times during the day, and the next morning scarcely any trace of the poison will be found. If the blisters be broken, so as to allow the nitre to penetrate the cuticle, a single application will be sufficient. The spirits of nitre may be prepared by dissolving one part of nitrous ether in eight parts of common alcohol.

The *London Morning Post* says that the two fine mural paintings in the Royal Gallery at the new Houses of Parliament have lately exhibited indications of rapid decay. They represent the meeting of Wellington and Blücher at La Belle Alliance, on the field of Waterloo; and the death of Nelson on board the Victory at the battle of Trafalgar. Both are the work of the late Mr. Maclellan, R. A. and are executed in what is termed "Water-glass." The Waterloo picture has suffered most, and unless something be done to arrest the process of disintegration now going on, it will perish in a very few years. The attention of the Chief Commissioner of Works has, it is believed, been drawn to the subject.

The *London Guardian* says a curious note might be written on the great age often attained by literary men. A prominent example is to be found in Mr. Finley, well known for his Byzantine history, who, although upwards of eighty, is still the *London Times* correspondent at Athens. Mr. Carlyle, Sir Charles Lyell, Mr. Darwin, the late Sir Rodrick Murchison, and very many other names occur to assist in proving that the mind does not often wear itself out if it is kept in constant use. Mr. Conway, writing from Paris, makes like note of French authors: Michelet, who has just published his thirtieth historical work, "History of the Nineteenth Century," is seventy-four. Guizot, at the age of eighty-five, is publishing a history of France, in monthly parts. Another busy historian, Mignet, is seventy-six. Victor Hugo is in his seventy-first year.

All the Year Round contains a conversational article upon "Alcoholic Drinks," in which are many thoughts worthy of consideration. The use of stimulants is a subject upon which so many differing opinions are held that it is well for every one to understand on what grounds these opinions are based. The article referred to says:

"It seems to be clearly demonstrated that alcohol, whether pure or diluted, expending itself in the human system, produces heat, and that soon after the alcoholic drink is taken. This physiological effect explains the greater consumption of strong drinks in winter than in summer, as well as its entering more largely into popular habits in proportion as we advance toward the north. It follows, hence, that an abuse of spirituous liquors is more injurious in a mild or warm climate than in a cold one; also, in summer than in winter. Competent authorities hold that the increase of energy is only temporary, and that meat, properly employed, is the working-man's best support. Alcohol excites the nervous system, causing visible but temporary excitement. If the excitement is not utilized at the moment, it is lost. It passes away; a collapse or fit of depression follows, and there is an actual diminution of the original stock of serviceable strength. As helps to mental labor, the benefit is questionable. It must be employed at the very moment when produced, or it is lost, evaporated or wasted. The same holds with other excitants of the nervous system, as coffee, tea, tobacco, opium; only, under the influences of tea and coffee the intellect is cleared as well as awakened; whereas, under the effects of spirituous drinks, it is more or less tinged with prismatic colorings, perceives distorted images, and is sometimes obscured with a heavy cloud. It is rare that Baccic stimulation is employed in developing and improving the intellect."

Educational.**SANTA CLARA COLLEGE,**
Santa Clara, California.Under the management of the Fathers
of the Society of Jesus.

THE SANTA CLARA COLLEGE WAS FOUND-
ed in 1851, and in 1852 was incorporated, with the
privileges of a University. Diplomas are given in two
departments—the Classical and Scientific.

The College buildings are large and commodious,
while extensive play-grounds, with two covered gym-
nasiums, a swimming-pool, etc., afford every facility
for healthful exercise.

The College possesses a very complete philosophical
apparatus, and valuable collections of Mineralogy and
Geology. It has also, practical schools of Telegraphy,
Photography and Surveying. Assaying of native ores
is taught in a thoroughly fitted chemical laboratory.

The Scholastic Year, which is divided into two ses-
sions of five months each, commences in August, and
closes toward the beginning of June.

TERMS.

Payable semi-annually in advance:

Matriculation Fee, to be paid but once.....\$15 00
Board, Lodging, Tuition, Washing and Mending
of Linen, School Stationery, Medical Attend-
ance and Medicines, Baths, Fuel, Light per
year.....350 00
Modern Languages, Drawing, and Music form extra
charges. For clothing, Books, Pocket-money, and the
like, no advance made by the Institution.

For further particulars apply to
REV. A. VARSIL, S. J., President.
Jan-1st

COLLEGE OF NOTRE DAME
San Jose, California.**YOUNG LADIES' INSTITUTE.**

THIS INSTITUTION, WHICH IS INCORPO-
rated according to the laws of the State of Cali-
fornia, and empowered to confer academic honors,
commenced the Twenty-First Annual Session on Mon-
day, August 27th, 1872. The course of instruction em-
braces all the branches of a thorough education.

TERMS:

Entrance Fee, to be paid but once.....\$15 00
Board and Tuition, per quarter.....62 00
Washing, per quarter.....12 00
Physicians' Fees, per quarter.....2 50

Piano, Vocal Music, Drawing and Painting, form ex-
tra charges; but there is no extra charge for the French,
Spanish or German Languages, nor for Plain Sewing
and Fancy Needle-work.

Payments are required to be made half a session in
advance. Pupils will find it much to their advantage
to be present at the opening of the session. Jan-1st

ST. VINCENT'S COLLEGE,
Los Angeles, California.

THIS Institution, chartered according to the laws of
the State of California, and empowered to confer
Degrees, is situated in the City of Los Angeles, pro-
verbial for the salubrity of its climate and the beauty
of its scenery.

The faculty is composed of the FATHERS OF THE
CONGREGATION OF THE MISSION OF ST.
VINCENT DE PAUL, who devote themselves to pro-
mote the health and happiness, as well as the intellectu-
al and moral advancement of the students entrusted to
their care.

The College is open to all over the age of ten years,
who are competent to enter the primary course, and who
come with respectable recommendations, provided they
comply with the rules and discipline of the College,
which, though strict, are nevertheless mild and parental.

STUDIES.

The course of studies embraces a full course of En-
glish and Classical Literature, the various branches of
Mathematics, Ancient and Modern Languages, and also,
a Commercial Department, to prepare young men for
every branch of business.

TERMS:

For Board, Lodging and Tuition, per Scholastic
Year.....\$250 00
Washing, per Scholastic Year.....30 00
Piano and use of instrument, per month.....8 00
Violin, Guitar, Flute, etc., each, per month.....6 00
Vacation at the College.....40 00

Those who learn to play on one of the above named
instruments, will have the privilege of using a brass
instrument free of charge; otherwise, there will be a
charge of \$2 00 per month.

For further information, apply to
REV. JAMES MAGILL, C. M. President.
Jan-1st

ST. VINCENT'S SCHOOL.

THIS Institution is situated in Santa Barbara, a short
distance from the sea, in the most delightful and
healthy part of the city. The grounds are extensive,
and the building is large and convenient.

The course of instruction embraces the usual branches
of a thorough English education. Spanish is also
taught.

TERMS.

Invariably half-yearly in advance:

Board, Tuition, Bed, Bedding, Washing, etc.,
per annum.....\$200 00
Piano and use of instrument, per month, \$6 00. 68 00
Guitar, per month, \$5 00.....50 00

No extra charge for plain sewing, Fancy Needle-
work, etc.

The Scholastic Year, of ten months and a half, com-
mences August 16th, and terminates on the last Tuesday
of June.

For further particulars, apply to
SISTERS OF CHARITY,
Santa Barbara, Cal.
Jan-1st

ST. JOSEPH'S COLLEGE,Rohnerville, Humboldt County,
CaliforniaCONDUCTED BY THE PRIESTS OF THE
CONGREGATION OF THE MOST
PRECIOUS BLOOD.

THIS INSTITUTION IS SITUATED ON A
picturesque elevation at the confluence of Van
Duzen and Eel rivers, and near the town of Rohnerville.
It is accessible from the chief towns in the vicinity by
daily stages, and from other parts of the State by vessels
and steamers, via San Francisco and Eureka.

The course of studies is classical, scientific and com-
mercial. Splendid apparatus has been secured for teach-
ing the natural sciences.

TERMS PER SCHOLASTIC YEAR,
(Payable half-yearly, in advance.)

For board, lodging, tuition, washing and mend-
ing linen.....\$225 00
Entrance fee, to be paid only once.....10 00
Vacation at College.....40 00

DAY PUPILS.

Junior Class.....\$60 00
Senior Class.....40 00

Music, vocal and instrumental, drawing, and modern
languages will form extra charges. The two sessions of
the scholastic year commence, respectively, on the 16th
of August and the 16th of January.

All communications regarding the College to be ad-
dressed to the Secretary, REV. F. ANTHONY.
Very Rev. P. HENNEBERY,
Superior.

Educational.**ST. IGNATIUS COLLEGE,**
San Francisco, California.

THIS Literary Institution, conducted by the Fathers
of the Society of Jesus, was opened for the recep-
tion of students on the 15th of October, 1855. It was
incorporated, according to the laws of the State, on the
30th of April, 1850, and empowered to confer academi-
cal degrees with "such literary honors as are granted
by any University in the United States."

The design of the Institution is to give a thorough
Classical, Mathematical and Philosophical education.
But besides the Classical, there is also, a Commercial
Course.

The College is intended for day-scholars only.
The hours of class are from 9 o'clock A. M. to 3 P. M.
Punctual attendance is indispensable. In case of
absence or tardiness, a note from the parents or guard-
ians will be required.

Frequent tardiness or absence exposes the offender
to the loss of his seat.

Every Thursday of the Academic Year is a holiday.

TERMS PER MONTH, IN ADVANCE:

(No deduction is made except in case of long illness.)
Tuition, in Preparatory Department.....\$10 00
" in Grammar Department.....5 00
" in Higher Department.....8 00

EXTRA CHARGES:
For the use of Instruments in Natural Philosophy,
Chemical and Mechanical, first year, per month.....\$3 00
For the use of Instruments, etc., second year, per
month.....5 00
For each Academic Degree.....10 00
Jan-1st

SAINT MARY'S COLLEGE,
San Francisco California.CONDUCTED BY THE CHRISTIAN BROTHERS
Offers every facility for acquiring a thorough
Education, whether Classical, Scien-
tific, or Commercial.

THOSE WHO COMPLETE THE CLASSICAL
Course, receive the degree of A. B.; the Scien-
tific, B. S.; the Commercial, Master of Accounts.
The Commercial Course has been established for the
convenience of those who wish to acquire a good, prac-
tical education in as short a time as possible.

While proper care is bestowed on every branch in the
College, our own language receives special attention.
The daily exercises of the Students in Grammar, Com-
position and Rhetoric are publicly discussed and cor-
rected in the class-room.

TERMS PER SCHOLASTIC YEAR,

Payable half-yearly in Advance:

Board, Tuition and Washing.....\$250 00
Entrance Fee.....10 00
Physician's Fee and Medicines.....10 00
Vacation at College.....40 00
Day Students.....60 00

Modern Languages, Music and Drawing form extra
charges.

REV. BROTHER JUSTIN, President.
Jan-1st

St. CATHERINE'S SCHOOL,
Benicia, California.CONDUCTED BY THE SISTERS OF ST.
DOMINIC.

THIS Institution affords every facility for the acqui-
sition of a refined and solid education. The Acad-
emy was founded in 1850, and now ranks among the
most successful Educational Institutions in the State.

The course of instruction embraces the English,
French, Spanish and Latin languages, Rhetoric, Elocu-
tion, Composition, Ancient and Modern History, Bio-
graphy, Mythology, Chemistry, Geography, Astronomy,
and use of Globes; Vocal Music, Instrumental Music,
including Piano, Guitar, and Organ; Writing, Draw-
ing, Painting in Water Colors and in Oil; Tapestry,
Plain and Ornamental Needle-work, etc.

TERMS:

(Payable half-yearly, in advance.)
Board and Tuition, per Scholastic Year.....\$225 00
Washing.....45 00
Entrance Fee.....10 00

EXTRAS:
(Payable half-yearly.)
Piano and use of Instrument.....\$60 00
Organ.....50 00
Guitar.....50 00
Vocal Music, in Class.....20 00
Private Lessons.....40 00
Drawing and Painting in Water Colors.....30 00
Painting in Oil.....40 00
Board during Vacation.....40 00

The Academic Year consists of two equal terms,
the first commencing August 16th, the second, January 23d.
Pupils of any religious denomination will be received,
but for the sake of uniformity, all are required to be
present at the regular religious services of the Institution.

Pupils entering after the commencement of a term are
charged for such portion of it as may remain. No de-
duction, however, will be made if the pupil is sick-
ness during the season, except in case of sickness.

Parents may rest satisfied that every attention con-
sistent with the spirit of a free but mild government,
will be paid to the comfort of the young ladies placed
at this Institution.

Letters of inquiry may be addressed to the SISTER
SUPERIOR.
my25-tf

FRANCISCAN COLLEGE,
Santa Barbara, California.

THE Sixth Session of this Institution conducted by
the FATHERS OF THE ORDER OF ST. FRANCIS, will
commence on the first Monday in August.

The object of this institution is to give a good En-
glish, Mathematical, Classical and Philosophical Educa-
tion at the lowest possible cost—a want long felt in Cal-
ifornia—and thereby bring its advantages within the
reach of all.

TERMS:

Entrance Fee, (to be paid but once).....\$15 00
Tuition, Board and Washing, per session of ten
and a half months.....150 50

Music, French and German form extra charges.
Those who spend their vacations at the College will be
charged \$30.

Payments must be made semi-annually in advance.
Parents will pay for medical attendance, and supply
toilet articles, etc.

Money will not be advanced by the College; for the
purchase of necessary articles, a sufficient sum must be
deposited.

For further particulars, apply to
REV. J. J. O'KEEFE, O. S. F.
Jan-1st

DAY SCHOOLS**FOR****BOYS AND GIRLS.**

THE SISTERS OF MERCY HAVE JUST COM-
pleted a commodious School Building on First
Street, near Bryant, where girls will be taught the
various branches of an English education.

A Boy's School is being prepared on Riscoon Place,
and will be placed in charge of competent teachers.

SISTER MARY B. RUSSELL,
Superior of Sisters of Mercy
Jan-1st

Organs and Pianos.**GEO. W. WOODS & CO'S**
Parlor and Vestry Organs.

Pre-eminent for
Beauty and Purity of Tone,
THEIR CHARMING SOLO STOPS

ELEGANT DESIGN AND FINISH.
W. G. BADGER, Agent,
No. 7 Sansome Street.

GRAY'S MUSIC STORES,

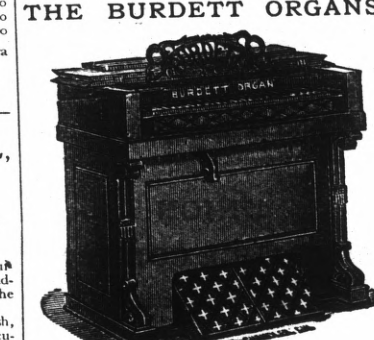
623 and 625 Clay Street, | 101 First Street,
SAN FRANCISCO, Cal. | PORTLAND, Or.

KEEP on hand at all times, the most complete stock
of Sheet-Music, Books, and Instruments, to be
found on the Coast.

COLLECTIONS OF CATHOLIC MUSIC,
MASSES, ETC., A SPECIALTY.



Agency for the leading Instruments, STEINWAY &
SON'S, KRANICH, BACK & CO., and HAINES BROS. Pianos.

THE BURDETT ORGANS.

Liberal discounts made to Churches, Schools, and
Clergymen. Special Illustrated Catalogue of Instru-
ments mailed free, on application.
Just published, Gray's "Catalogue of Music for 1872."

JARDYNE & SON,
ORGAN BUILDERS.

ESTABLISHED in 1868. Organs built in the most
thorough and improved manner, and at the lowest
price that will warrant the best material and workman-
ship.
Nos. 315, 316, 318 and 320 East 39th St., New York.

J. H. & S. C. ODELL,

MANUFACTURERS of Church Organs, with all
the modern improvements, including their cele-
brated PATENT PNEUMATIC COMPOSITION
MOVEMENTS.

Small organs on hand, completed, or nearly so, suit-
able for small churches and chapels. Orders for tuning
and repairing promptly executed. For further particu-
lars, send for circular.

408 and 409 West Forty-second Street, near Ninth
Avenue, New York.

THE CELEBRATED**KNABE PIANOS**

HAVE an unrivalled reputation throughout the great
music centres of Europe and America, for quality
of tone, perfect action, thorough workmanship, and ex-
traordinary durability. A fine stock of them is on
exhibition at our warehouses. Also the "AMERICAN"
Piano-Forre, the GEORGE Piano-Forre, the "LITTLE
BEAUTY" Piano (a perfect gem, and low priced) and
Lunan's German Upright Pianos.

THE PRINCE ORGANS

are the most popular instruments made, for Parlor,
Chapel, Lodge or School-room. Nearly 50,000 of
these are now in use. Prices from \$60 to \$450. A good
assortment on hand.

Sheet Music & Music Books.

A large and increasing stock kept on hand and
furnished to schools and private teachers, at a liberal
discount. Address
A. L. BANCROFT & CO.
721 Market Street, San Francisco.

NEW STYLES,**LATEST NOVELTIES.**

J. W. TUCKER & CO., Jewelers, Nos. 101 and
103 Montgomery Street, San Francisco, offer for
the Holidays the largest and best selected stock of Fine
Goods ever offered in this market or any other.

Travelers' Guide.**C. P. R. R.**

COMMENCING

Monday, April 29th, 1872,
And, until further notice, Trains and Boats will
Leave San Francisco

7.00 A. M. Overland Express Train for Sacra-
mento, Marysville, Red Bluff, Colfax, Reno,
Ogden and Omaha.

3.00 P. M. San Jose Passenger Train, stopping at
all Way Stations.

4.00 P. M. "Passenger Train for Stockton, Mer-
ced and Sacramento.

6.30 P. M. Overland Emigrant Train, Through
Freight and Accommodation.

7.30 A. M. Steamer New World (from Broadway
Wharf)—Connecting at Vallejo, with Trains
of California Pacific Railroad.

4.00 P. M. "Sacramento Steamer (from Broad-
way Wharf)—Connecting at Vallejo, with
Trains of California Pacific Railroad.

2.00 P. M. "Steamer Antelope, (from Broadway
Wharf)—Connecting at Donahue with
Trains of S. F. and North Pacific Railroad.

8.00 A. M. Excursion Boat (Sundays only) from
Broadway Wharf.—Connecting with special
Train of S. F. and N. P. R. R. for Cloverdale and in-
termediate points, returning to San Francisco by 7.00
P. M.

OAKLAND BRANCH.—LEAVE SAN FRANCISCO—
7.00, 8.10, 9.20, 10.10 and 11.20 A. M.; 12.10, 1.20, 3.00,
4.00, 5.15, 6.30, 8.15, 9.20 and 11.30 P. M. (9.20, 11.20
and 3.00, to Oakland only.)

LEAVE BROOKLYN—5.30, 6.40, 7.50, 9.00 and 11.00
A. M.; 1.30, 2.40, 4.55, 6.10, 7.55 and 10.10 P. M.

LEAVE OAKLAND—5.40, 6.50, 8.00, 9.10, 10.00 and
11.10 A. M.; 12.00, 1.40, 2.50, 3.50, 5.05, 6.20, 8.35 and
10.20 P. M.

ALAMEDA BRANCH.—LEAVE SAN FRANCISCO—
7.00, 9.00 and 11.15 A. M.; 1.30, 4.00, 5.30 and 7.00 P. M.
(7.00, 11.15 and 5.30 to Fruit Vale only.)

LEAVE HAYWARD—3.45, 7.00 and 10.45 A. M. and
3.30 P. M.

LEAVE FRUIT VALE—4.40, 7.55, 9.00 and 11.20 A. M.
1.30, 4.05 and 5.30 P. M.

*Except Sundays.
T. H. GOODMAN, A. N. TOWNE,
Gen'l Pass'gr and Ticket Ag't. Gen'l Sup't.

Southern Pacific Railroad

Time Schedule—Commencing April 15th, 1872.

TRAINS SOUTH	Through Trains.	San Jose Only.	San Jose Only.
Leave— San Francisco.....	8:10 A. M.	3:20 P. M.	7:40 P. M.
San Jose.....	10:30 A. M.	5:40 P. M.	7:00 P. M.
Gilroy.....	11:55 A. M.		
Hollister.....	12:50 P. M.		
Pajaro.....	1:25 A. M.		

TRAINS NORTH	San Jose Only.	San Jose Only.	Through Trains.
Leave— Pajaro.....			12:35 P. M.
Hollister.....			2:00 P. M.
Gilroy.....			2:00 P. M.
San Jose.....	10:30 A. M.	7:50 A. M.	3:20 P. M.
Arrive at San Fran.....	8:50 A. M.	10:10 P. M.	5:50 P. M.

*Leaves at 2:30 P. M. SATURDAYS.
Sundays excepted.

77 An Extra Train will leave San Francisco on Sun-
days at 9:30 A. M. Returning, leave San Jose at 5:50
P. M.

FREIGHT TRAINS RUN DAILY (Sundays ex-
cepted, leaving San Francisco at 10:30 A. M., arriving
at San Francisco at 4:25 P. M.)
A. N. TOWNE, A. C. BASSETT,
Gen'l Sup't. Ass't Sup't.

J. L. WILLIAMS, Gen'l Pass'gr Ag't.

Hotels.**TAMALPAIS HOTEL,**

San Rafael, Marin County, only 14 miles from
San Francisco.

THIS Hotel is now ready for the reception of guests
for the Summer season. Recent improvements
have been made, consisting of a Billiard Room 50x25
feet, and ten additional sleeping rooms, all handsomely
furnished. The House is provided with every conven-
ience for the comfort and pleasure of its guests, and
possesses all the appointments of a first-class Hotel. Its
proximity to the city, together with the convenience of
access, combined with the beauty of the surrounding
scenery and the well-known salubrity of the climate of
San Rafael, offer a combination of attractions possessed
by but few localities in the State.

The Hotel Omnibus will be in readiness at the depot
on the arrival of every train, and will convey passengers
and baggage to and from the House free of charge.

my25-tf R. PARLOW, JR.

BROOKLYN HOTEL,

BUSH STREET,

BET. MONTGOMERY AND SANSOME,

Adjoining the New Mercantile Library.

TERMS: \$2.00 PER DAY.

KELLY & WOOD,

PROPRIETORS.

The Coach, plainly named "BROOKLYN HOTEL,"
will be at the Railroad Depots and Steamboat Landings,
to convey guests to the Hotel, free of charge.

KELLY & WOOD, Proprietors.

CENTRAL HOTEL,

814 and 816 Sansome Street,

Between Broadway and Pacific.....SAN FRANCISCO.

THIS NEW, LARGE AND COMMODIOUS
Hotel has been thoroughly renovated by the well-
known proprietor, M. FARRELL, late proprietor of
the Brooklyn House, where he will be happy to receive
his numerous friends and the public in general. Thank-
ful for past favors, he respectfully solicits a continuance
of their future patronage.

There is a fire-proof safe in the House, where money
and valuables can be kept at the risk of the proprietor.
The Central House Coach will be at each car depot and
steamboat landing, to convey passengers to the House
free of charge.

Price of board to suit the times.
Parties sending for their friends to the States, or who
expect any, will please notify MICHAEL FARRELL,
and he will attend to them on their arrival, and forward
them to their friends with due care, and thus save much
trouble.

The strictest attention will be paid to the comfort of
the patrons of this House.

MICHAEL FARRELL, Proprietor.

Business Cards.**H. S. CROCKER & CO.**

STATIONERS, Printers and Lithographers, 401 and
403 Sansome Street, Cor. of Sacramento, San Fran-
cisco. Sacramento House, 42 and 44 J Street.

D. HICKS & CO.

BOOK BINDERS and Blank Book Manufacturers
543 Clay Street, San Francisco, and 59 J Street,
Sacramento. Blank books ruled, printed and bound to
order.

CALEB M. SICKLER,

IMPORTER and dealer in Stoves, Ranges and Tin-
ware, 422 Kearny Street, Between California and
Pine Sts., San Francisco.
Agency for Stewart's Celebrated Stoves.

A. ROMERO,

STOCK AND MONEY BROKER. FOREIGN
Coin bought and sold. North-East corner of Cali-
fornia and Kearny Streets, San Francisco.

P. J. SULLIVAN & CO.

DEALERS IN CUSTOM-MADE CLOTHING
and Furnishing Goods. A complete assortment of
Clerical Suits always on hand.
P. J. SULLIVAN & CO.,
28 Third Street.
Jan-1st

COAL AND WOOD,

At the lowest market prices, of the best quality, de-

